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THE

**Healing Attempt :**  
Being a Representation  
OF THE  
**GOVERNMENT**  
OF THE  
**Church of England,**  
According to the Judgment of her  
Bishops unto the End of Q. Elizabeths Reign.

Humbly Tendred  
To the Consideration of the Thirty Commissio-  
nated for a Consult about *ECCLESIASTICAL*  
*AFFAIRS* in Order to a *Comprehension*;

And Published,  
In hopes of such a Moderation of Episcopacy, that the  
*Power* be kept within the Line of our *First Reformers* :  
and the *Exercise* of it reduced to the Model of Arch-  
Bishop USHER.

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*Mediocria firma.*

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LONDON, Printed for Thomas Parkhurst, at the Bible  
and Three Crowns in Cheapside, near Mercers-Chappel, 1689.

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# The Epistle to the Commissioners.

*Most Reverend, Right Reverend and Reverend,*

**I** Bless you all in the Name of the Lord, and Blessed be your Meeting this Day, and this Appointment for you to Sit about so Blessed a reconciling Work. I have but this short Grace to say, *Blessed are the Peacemakers.*

When such a *Choice* of Persons is Congregated, and their Business *Accommodation*, the Tidings hereof to the poor *Outed* *Shepherds* should, methinks, be so *affecting*, as if the *Angels* were again upon the Wing, or *solgging* over that Hymn, *Glory be to God in the highes* of the earth *Peace, and good will towards Men.*

Alas! How many Years have passed since the Reformation, wherein your Nonconformist Brethren have been a Loading, and their Burthen encreasing, and none of you that were willing, were able to ease them, when by the Artifice of the Papists, and the Higher Powers influenced by them, you were forced to *bear* the blame of those things which your Souls did *abhor*! And now is the time come when God hath sent us such a *Nursing Father* and *Nursing Mother* to his Church, as hath called you to the liberty of shewing of what manner of spirit indeed you are. Blessed be his Name for it, and the hopes we have on that account. *This is the day which the Lord hath made, we will be glad, and rejoyce in it.*

I know indeed how hard of belief the most of our Brethren generally are that any good should be done for us by a *Convocation* or this *Meeting*. *It is impossible* (they are readier to say) *that those---* But Reverendly beloved, I am perswaded better things of you, and things that accompany Salvation, though they thus speak. I am perswaded that even this will stimulate you to a greater earnestness to do them the more good (for such is Christianity), and that I shall not need to say any thing (not any more than in the Title) to put you on this grateful task; *The same also which ye are forward to do* : I have less need to be impertinent in offering *Arguments* to such *Wits*, which were to bring *Water* to the *Spring* : but this one thing I have need to do, which is, to beg of you that you will Pardon what is done, if in any thing the Author seems to *presume*, or to be more *slender* than he ought, for want of more *time* and *search*, or does in any regard *offend*. I will also beg of you more *Two* things; the *One* is, To take heed how you make more conditions necessary to us for Communion with you, than Christ requires of you for Communion with him : The *Other* is, That you do not *Tantalize* your Brethren, or *Procrastinate* that Kindness (whatsoever it is) which you intend towards those who are capable to receive it; *For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again* : Neither doth God respect any person, yet doth he devise means that his banished be not expelled from him.

A Friend to the Design and Substance

Octob. 3. 1689.

of these Papers, J. H.



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THE  
AUTHOR  
TO THE  
READER.

**T**HE Greatest thing in Controversie amongst Protestants is, Whether the Office of a Presbyter, and Bishop be, according to the Holy Scriptures, the same? and on a Just Determination of this Question depends the Peace of our Church.

To affirm, That the Bishop and Presbyter are of different Orders, That the Power of Ordination is the sole Prerogative of Bishops, That Ordination, only by Presbyters, is void and null, and that the Ordaining 'em again by Bishops is not Re-Ordination, destroys the Church State, not only of Dissenters, but of all other Protestants in the World, except of those in the Church of England, nulling their Ministry, Sacraments, and Discipline.

A Comprehension therefore on these Terms is none at all; It's only an offer to Unite with Dissenters on their  
doing

## The Author to the Reader.

*doing what is to them Impossible ; They cannot Renounce their Ordination , nor Consent to the Destroying their own , nor the Church State of Reformed Protestants Abroad.*

*But , lest the Impossibility they lie under be Interpreted a Peevish Humour , and Obstinacy in them, the Sentiments of the First-Reformers , in the Days of Henry the Eighth , Edward the Sixth , and Queen Elizabeth , are Impartially Propos'd and found to be exactly the same with theirs ; and, what will , touching Matters of Church Government , Heal our Divisions.*

*The Author could Descend lower than the last of Elizabeth ; but there's no need on't , and he must acknowledge , that tho' a great many Eminent Writers, Learned Divines of the Church of England, asserted this Old-Reformer's Principle ; yet the Canons of James I. ran another way , and in his Reign the Learned were divided in their Opinions about the Office of Bishop and Presbyter ; and so they are at this very time : However , it cannot be denied , that the First Reformers , adher'd unto by Archbishop Usher , held the same , which the Dissenters have all along stily maintain'd , and have Antiquity on their side.*

*The Learned Carleton is Positive , that the Power of Order by all Writers , that He could see , even of the Church of Rome , is understood to be Immediately from Christ ; given to all Bishops and Priests , alike by their Consecration , and that in this there was no Difference between Papist and Protestant ; whence it follows , that the Divesting the Parish Presbyter of the Pastoral Office is but a late Invention.*

*Thus*

*Thus much He Asserts of that Power of Order which he distinguisheth from the Power of Jurisdiction, and includes in it the Power of Ordination.*

*And although, according to the most taking Opinion amongst those, who seem'd to be somewhat Zealous for Prelacy, the Power of Jurisdiction was peculiarly appropriated to the Bishop, yet this Jurisdiction following Orders, could never be so separated from it, but that there still remain some Convincing Instances of its belonging unto Presbyters.*

*In the Case of a Bishop's Suspension, it's clear; I will only observe what is at this time most obvious.*

*On the Suspension of the Archbishop of Canterbury, All Ecclesiastical and Spiritual Jurisdiction belongs to the Dean and Chapter, who are but Presbyters, as is daily Asserted in these words. Nos Johannes Tilotson Sacræ Theologiæ Professor, Decanus Ecclesiæ Cathedralis & Metropolitici Christi Cant'. Et Ejusdem Ecclesiæ Capitulum, ad quos Omnis, & omnimoda Jurisdictio Spiritualis, & Ecclesiastica, quæ ad Archiepiscopum Cant. pertinuit, nunc ratione Suspensionis, &c. dignoscitur pertinere.*

*A Condescending to settle the Power of Orders, and Jurisdiction on Presbyters, as well as Bishops, according to the Learned Archbishop Usher's Model, will as to Matters of Church Government End the Controversie between the Moderate Episcopal, and Presbyterian.*

*As to what relates unto Stinted-Forms of Prayer, the Judicious Mr. Clerkson, in his Excellent Discourse of Liturgies, having so Learnedly and fully*  
*discussed*

## The Author to the Reader.

*discussed it, the Author need do no more than only  
Commend its Perusal to the Candid Reader, with an  
Assurance, that until it be cleared that Stinted Li-  
turgies are Ancienter than that Learned Person Re-  
presents them to be, we shall be freed from a strict  
Imposition.*

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THE

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T H E

# Healing Attempt.

## The Introduction.

**T**Hose, who are most sensible of the late Deliverance from the Dangers, we were in of being overturn'd by the *Papists*, must be of an Opinion, that the many *Divisions*, amongst our selves, had too great a hand in bringing on us what was the true Ground of our Danger; *that* we can never be perfectly free from the Fears of a Return, so long as our Breaches remain Uncured; and, *that*, it's absolutely necessary, that every one do his Part towards the *Settlement* of a *lasting Union* amongst Protestants, as the strongest Bulwark against *Popery*.

Thus much I count is very manifest to every Considering Mind; for, at this time, Protestants, of all Perswasions, seem to be desirous of it.

Although there are different Apprehensions about the *Means* of attaining it, as, whether by an *Indulgence* only; or, whether by *Indulgence*, and *Comprehension*, yet is there no doubt, that I know, about the *Union* it self; and seeing an *Indulgence* is already given, Extending *Liberty of Conscience* even to the *Quakers*, and a *Bill of Comprehension* is at this time on the Anvil, I will humbly offer my thoughts concerning it.

That such as are only for an *Indulgence* will be angry with this Essay, is no other than I expect. However, the Argu-

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ments for a well-Establish'd Comprehension influencing me more than the Displeasure of any Party of Men on Earth, I am resolv'd in God's strength, to do the uttermost in me lyeth towards the obtaining it.

It is a Concernment for the Protestant Faith, the Salvation of Souls, the Glory of God, that puts me on this work; all which have been Endangered through that want of Powerful Preachers in Parish Churches, which hath been the Effect of our Divisions.

I bless God, there are so many Faithful and Laborious Ministers in *Publick* Places, and yet, considering how few these are in comparison of the Churches wants, I cannot but lament the Deploable Condition of Thousands in this Nation, who on this occasion are like Eternally to Perish, and pray the Lord of the Harvest to *Open* the Door, that more Labourers may enter in, even men of the most Tender Consciences, who, no doubt. will be the most successful in their Ministry.

In Queen *Elizabeths*, and *James* the First's days, it so fell out, that a strict *Injunction* of *Subscription* Depriv'd the Church of the Labours of several Divines eminent for their Learning, Holiness of Life, and Conversation.

Consult the *Complaint*, Presented to the Right Honourable the Lords of Her Majesties Council, and their Lordships *Answer*. The Copy of a Letter, written by a Gentleman in the Countrey to a *Londoner*, touching the *Answer to the Archbishop's Articles*: The Lamentable Complaint of the Commonalty by way of Supplication to the High Court of Parliament for a Learned Ministry, and you'll see, that for Non-conformity some of the most Conscientious, and Painful Preachers were brought to the Barr, Marshalled with the worst Malefactors, Indicted, Arraigned, Condemned, New Christned with the odious name of *Puritan*, Depriv'd, to the Advancement of Popery, Debauchery, Atheism, and to the great Declension of the Power of Godliness.

A Disgracing those Ministers, that are found in the Faith and Industrious in their Work, hath been one of the most successful Engines the Antichristian Party have used.

The first Ten years of Queen *Elizabeths* Reign; the *Pa-*  
*pists*

pists kept to our Churches, and if *Saunders*, and some others, had not with an unexpected success nick-named some of the most Valiant Opposers of *Poper*y, and Painful Preachers with the odious names of *Puritan* and *Precisian*, to the good liking of some amongst our selves, they might have still continued their Communion with us.

This is not the Observation of some Nonconformists only, but of the Wise and Judicious Sir *Robert Cotton*, who assures us, that the Reason of the Papists separating from our Church, and returning to their old Apostacy, was not the Bull of *Pius Quintus* on the Bishop of London's Door (as the Lord Chief Justice *Coke* apprehended) or the forbearing to hang up Priests; but in conjunction with the Idleness and Insufficiency of many Teachers conspiring with the Peoples cold Zeal, *Saunders* his pinning the name of *Puritan* on some of the most Learned and courageous Protestants, gave life to that Faction.

*The N. C. in their Complaint to the Queens Council humbly advertise their Lordships, that the Adversary very cunningly new Christened them with an odious name of Puritan, that whilst they were occupied in the Defence of their Innocency the Adversary might have greater freedom to go about their hateful Treachery. Part of the Regist. pag. 129.*

"It was not (saith this Noble Baronet) the Bull of *Pius Quintus* on the Bishop of London's Doors, or the forbearing to hang up Priests, that have wrought this Apostacy, but the Idleness and Insufficiency of many Teachers, conspiring with the Peoples cold Zeal, that hath been the Contriver of this Web. Until the Eleventh year of Queen *Elizabeths* Reign, Recusants name was scarcely known, the Reason was, because the Zeal, begotten in the time of the *Marian* Persecution, was yet fresh in Memory, and the late Persecutors were so amazed with the sudden alteration of Religion, that they could not chuse, but say, *Digitus Dei est hic*. In those days there was an Emulation between the Clergy, and the Laity; and a strife arose whether of them should shew themselves most affectionate to the Gospel: Ministers haunted the Houses of Worthiest Men, where *Jesuits* now build their Tabernacles, and poor Country Churches were frequented with the best of the Shire, the Word of God was precious, Prayer and



“ Preaching went hand in hand together, until Archbishop  
 “ *Grindal's Disgrace*, and *Hatfield's* hard conceit of Prophecy-  
 “ ing, brought the flowing of those good Graces to a still  
 “ water; the name of a Papist smelt rank even in their own  
 “ Nostrils, and for pure shame to be accounted such they re-  
 “ sorted duly both to our Churches, and Exercises; But  
 “ when they saw their great *Coryphaeus Saunders* had slyly pin-  
 “ ned the name of *Puritan* upon the sleeves of the Protestants  
 “ that encountred them with *most Courage*, and perceiv'd that  
 “ the *Word* was pleasing to some of our own side, they took  
 “ heart at Grass, to set little by the Service of God, and  
 “ Duty to their Sovereign-----most Men grew to be frozen  
 “ in Zeal and benumbed, that whosoever (as the worthy  
 “ Lord Keeper *Bacon* observ'd in those days) pretended a  
 “ little spark of *Earnestness*, he seem'd no less than red fire  
 “ hot, in comparision of the other. And as some fare the  
 “ worse for an ill Neighbour's sake dwelling beside them;  
 “ so did it betide the Protestants, who, seeking to curb the  
 “ the Papists, or reprove an idle Drone, were incontinently  
 “ branded with the Ignominious note of *Precisian*, all which  
 “ wind brought plenty of water to the *Pope's Mill*, and there  
 “ will most Men grind where they see Appearance to be  
 “ well served: So far Sir *Robert Cotton*.

And as the disgracing Godly Ministers by fastning the  
 names of *Puritan*, *Precisian*, &c. on 'em, and the laying  
 'em aside from the publick exercise of their Ministry, did  
 in the Reign of *Elizabeth* give life to Popery, so 'twill still,  
 and all those Protestant Ministers that are now denied en-  
 trance into the Parish Churches will be in disgrace amongst  
 the People and their Ministry not half so successful amongst  
 those that mostly need it.

The wider therefore the Church Doors are made, the greater  
 will be the number of Pious and Painful Preachers, the  
 greater the Advantage on Truth's side, and the greater Dis-  
 couragement on the other hand.

But that the Door may be made *wide enough* to answer  
 the desired End, seeing our Governours are inclin'd to lay  
 aside the strict use of Ceremonies, with some more offensive  
 Impositions there is this one thing, to wit, The *Ordering*, and

*Declaring*

*Declaring the Government of the Church to be now no other, but what it was held, and intended to be by the first Reformers, will, as I humbly apprehend, be the most Effectual Expedient of any else in the World.*

Some of our Clergy have Notions about *Church-Government*, very Dissonant from what the Gentry, and *Parliament Men* have, and the first Reformers heretofore had, and it's feared by some thinking Persons, that the *Laws*, yet in Being, have Established a Government in the Church, very different from what the *Legislators*, I mean, the King, the Temporal Lords and Commons generally designed.

The Government settled in the Church by the first Reformers, and still supposed by our Gentry to continue, is consistent enough with the Church state of all other Protestants; but *that*, which is really Established by Law is Inconsistent with, and Destructive of it, driving many Learned Godly Protestant Divines from that Conformity which is at this time made necessary to the Exercise of their Ministry in Parish Churches.

To clear thus much is (methinks) one of the most necessary things to be attempted, and the very *next step* to be taken towards the settling a Comprehension, which will be of validity with Judicious Men.

What were the Sentiments of the First-Reformers about *Episcopacy*, and *Church Government*, during *Queen Elizabeths* Reign, I will with the greatest impartiality declare, as near as possibly I can in their own words, and add some Arguments to shew, that the most effectual way to settle such a *Comprehension* as will best secure the Protestant Religion, is the Forming and Framing the Government of the Church, according to the Sentiments of our *First-Reformers*; which in the Learned Archbishop *Usher's Reduction* of *Episcopacy*, I take to be very happily copied out unto us.

I will begin with those who liv'd in *Henry the Eighth's* days; for then began the *Reformation*.

## C H A P. I.

*The Sense of our First Reformers in Henry the Eighth's Days.*

**I**N this King's Reign *Tindall*, *Lambert* and *Barnes*, Men of good Learning, and blessed Martyrs, sealing the Truths they professed with their Blood, struggled strenuously for a Reformation of *Church Government*.

*Tindall*, looking on Corruptions in *Discipline* to be a principal occasion of that greater Deluge of Enormities in the Church, presseth for a Reduction of all things in the Discipline to the *Apostolical Institution*, and therefore makes Enquiry after those Officers, the Apostles Ordained in Christ's Church, and what their Offices were, and gives us an account

*Tindall's Practice of Popish Prelates.*

of his Perswasion of it thus: "Wherefore the Apostles following and obeying the Rule, Doctrine and Commandment of our Saviour Jesus Christ, Ordained in his Kingdom and Congregation **TWO OFFICERS**: one called after the Greek word *Bishop*, in *English* an *Overseer*, which same was called *Priest* after the *Greek*, *Elder* in *English*, because of his Age, Discretion, and Sadness; for he was as nigh as could be always an *Elderly Man*. And this Overseer hath put his hands unto the Plough of God's Word, and fed Christ's Flock, and tended them only, without looking to any other Business in the World. Another Officer they chose, and called him *Deacon*, after the *Greek*, a *Minister* in *English*, to *Minister the Alms of the People unto the Poor, and Needy*. For in the Congregation of Christ, love maketh every Man's Gifts and Goods common to the Necessity of his Neighbour----- There is *Presbyteros* called an *Elder* by birth, which same is called immediately a *Bishop*, or *Overseer*, to declare what Persons

*Tindall on the word Elder.*



"Persons are meant,-----They were called *Elders*, because of  
 "their Age, Gravity, &c. and *Bishops* and *Overseers* by reason  
 "of their *Offices*. And all that were called *Elders*, or *Priests*  
 "(if they so will) were called *Bishops* also, tho' they have di-  
 "vided the names now, which thing thou mayst evidently see  
 "by the first Chapter of *Titus*, and the twentieth of the *Acts*.  
 "Those *Overseers*, which we now call *Bishops* after the Greek  
 "word, were alway *biding in One* place to Govern the Con-  
 "gregation there; But *Deacons* were Overseers of the Poor,  
 "and crept not into Orders till the Church grew rich.  
 "Lambert is of the same Opinion. "As touching *Ach. Mon.*  
 "Priesthood (saith he) in the *Primitive Church*, when Vol. 2.  
 "Vertue bare (as ancient Doctors do deem, and Scripture  
 "in mine opinion recordeth the same) the most room, there  
 "were no more Officers in the Church of God than *Bishops*  
 "and *Deacons*, that is to say, *Ministers*, as witnesseth besides  
 "Scripture, full apertly *Hierome* in his *Commentaries* upon  
 "the Epistles of *Paul*; whereas he saith, That those we call  
 "*Priests*, were all one and no other but *Bishops*, and the *Bi-*  
 "*shops* none other but *Priests*, Men ancient both in Agè and  
 "Learning, so near as they could be chosen. Neither were  
 "they *Institute*, and chosen as they be now adays, with small  
 "regard of a *Bishop*, or his *Officer*, only apposing them, if  
 "they can construe a Collect.-----To conclude, I say, the  
 "Order, or State of *Priests*, and *Deacons* was Ordained by  
 "God.

The Sixth Article against Dr. Barnes was, That he declared  
 himself thus. "I will never believe, nor yet can I ever be-  
 "lieve, that one Man may be by the Law of God a Bishop  
 "of two, or three Cities, yea, of an whole Countrey; for  
 "it is contrary to St. *Paul*, which saith, *I have left thee behind,*  
 "*to set in every City a Bishop.* And if you find in one place of  
 "Scripture that they be called *Episcopi*, you shall find in ma-  
 "ny that they be called *Presbyteri*.-----I was (saith he)  
 "brought before my Lord *Cardinal* into his Gallery, and  
 "there he read all my Articles till he came to this, and  
 "there he stopped, and said, That *this touch'd him*, and there-  
 "fore he ask'd me, if I thought it wrong that *One Bishop*  
 "should have so many Cities underneath him? Unto whom I  
 "answered,

“ answered, That I could no further go than to *St. Paul's*  
 “ Text, which, set in every City a Bishop. Then asked he  
 “ me, whether I thought it unright (seeing the Ordinance of  
 “ the Church, that one Bishop should have so many Ci-  
 “ ties? I answered, that I knew no Ordinance of the  
 “ Church, as concerning this thing, but *St. Paul's* Saying  
 “ only? Nevertheless I did see a contrary Custom and Pra-  
 “ ctice in the World, but I know not the original thereof.  
 “ Then said He, There were divers Cities, some seven Miles,  
 “ some six Miles long, and over them was there set but one  
 “ Bishop, and of their Suburbs also; so likewise now a Bishop  
 “ has also but one City to his Cathedral Church, and the  
 “ Country about it as Suburbs to it. Methought this was  
 “ far fetch'd, but I durst not deny it, because it was so great  
 “ Authority, and of so *Holy a Father*, and so great a Divine.  
 “ But this I dare say, that his Holiness could never prove it  
 “ by Scripture, nor yet by any Authority of Drs. nor yet  
 “ by any Practice of the Apostles, and yet it must be true,  
 “ because a Pillar of the Church has spoken it: But let us  
 “ see what the Drs. say to mine Article. *Athanasius* doth  
 “ declare this Text of the Apostle, *I have left thee behind, &c.*  
 “ He would not commit unto one Bishop a whole Ylde, but he  
 “ did injoyne, that every City should have his Proper Pastor,  
 “ supposing, that by this means they should more diligently  
 “ Oversee the People——Also *Chrysostom* on that same  
 “ Text: *He would not that a whole Country should be permitted*  
 “ *unto One man, but He enjoyned to every man his Cure, by that*  
 “ *means he knew, that his Labour should be more easie, and the*  
 “ *Subjects should be with more Diligence Govern'd, if the Tea-*  
 “ *chers were not distract with the Governing of many Churches,*  
 “ *but had Cure, and Charge of one Church only, &c.* Me-  
 “ thinks these be plain words, and able to move a man to speak  
 “ as much as I did——But I, poor Man, must be an Heretick,  
 “ there is no Remedy, you will have it so, and who is able to  
 “ say nay? *Not all Scripture, nor yet God Himself.* So far these  
 three Worthies.

About this time the Notion of these blessed Martyrs found  
 respect amongst those, that bore a great Figure in the Church.  
 The Author of the *True Difference between the Regal Power*  
 and

and the Ecclesiastical, gives countenance unto it, and at last Cranmer with many others fell in with it, and it became a Point establish'd by Authority, as may be seen in the *Necessary Erudition of a Christian Man*, where, after the Description given of the Office of Priests and Deacons, it's affirmed, "That of these Two Orders only Scripture makes express mention, and that we may not mistake 'em, it's added, of these two Orders only, that is to say, Priests, and Deacons, Scripture makes express mention, and how they were conferred by the Apostles by Prayer, and Imposition of hands. Besides, The Description they give of the Office of a Bishop or Priest, for when they speak of the Divine Institution, they make no distinction between 'em; it's thus: *The Office consists in true Preaching and Teaching the Word of God unto the People, in Dispensing and Ministering the Sacraments, in Consecrating and Offering the blessed Body and Blood of Christ in the Sacrament of the Altar; in loosing and assuaging from Sin such Persons as be sorry and truly penitent for the same, and Excommunicating such as be guilty in manifest Crimes, and will not be reformed otherwise, and finally in Praying for the whole Church of Christ, and especially for the Flock committed to them.* Thus there are but two Orders only, that is to say, Priests and Deacons, no third Order; Bishops therefore must be of the same Order with Priests, and their Office the same, and the Superiority of one above the other only by Humane Ordinance and Appointment. And whereas (say they) we have thus summarily declared what is the Office and Ministration which in Holy Scriptures has been committed to Bishops and Priests, and in what things it consisteth, as is afore rehearsed, we think it expedient and necessary, that all men should be advertis'd, and taught, that all such Lawful Power and Authority of any one Bishop [or Priest, for they are in the sense of these Great Divines the same] over another were, and be given them by the Consent, Ordinance, and Positive Laws of Men only, and not by any Ordinance of God in Holy Scripture. So far the *Necessary Erudition*.

Thus in Henry the Eighth's days, the Bishop and Priest of the same Order according to the Scriptures, and their Office the same, the Difference therefore between 'em and the Government that is grounded thereupon by Prelatick



Bishops, Archbishops, &c. is only by the Positive Laws of Men.

In a Declaration made of the *Functions* and *Divine Institution* of *Bishops and Priests*, subscrib'd by *Thomas Cromwell*, the

Consult the Addenda in Dr. Burnet's History of the Reformation, p. 321, &c.

Archbishops of *Canterbury* and *York*, and divers other Bishops, *Civilians*, and Learned Men, it is thus Resolved. "As touching

"the Sacrament of Holy Orders. We will, "That all Bishops and Preachers shall in-

"struct and teach our People committed by us unto their Spiritual Charge. First, How that Christ and his Apostles "did institute and ordain in the New Testament, that beside "the Civil Powers, and Governance of Kings and Princes, "which is called in Scripture *Potestas gladii*, the Power of "the Sword, there should be also continually in the Church "Militant, certain other Ministers, or Officers, which should "have Spiritual Power, Authority and Commission under "Christ to Preach and Teach the Word of God unto his People, and to Dispense and Administer the Sacraments of "God unto them; and by the same to confer and give the "Grace of the Holy Ghost, to consecrate the blessed Body of "Christ in the Sacrament of the Altar, to loose and absolve "from Sin, all Persons which be duly penitent, and sorry "for the same; to bind and Excommunicate such as be Guilty "in manifest Crimes and Sins, and will not amend their defaults; to order and consecrate others in the same room, "Order & Office whereunto they be called & admitted themselves; and finally, to feed Christ's People like good *Pastors* "and *Rectors*, as the Apostle calleth them, with their wholesome Doctrin. and by their continual Exhortations and Motivations to reduce them from Sin and Iniquity so much as in them lieth, and to bring them unto perfect Knowledge the perfect Love and Dread of God, and unto the perfect Charity of their Neighbours.—That this Office, this Power and Authority was committed and given by Christ "and his Apostles unto certain Persons only, that is to say, "unto Priests, OR Bishops, whom they did Elect, call and admit thereunto by their Prayer, and Imposition of their hands. "—And to the intent the Church of Christ should never "be

" be destituted of such Ministers as should have and execute  
 " the said Power of the *Keys*, it was also Ordained and Com-  
 " manded by the Apostles, that the same Sacrament should  
 " be applied and ministred by the Bishops from time to time,  
 " unto such other Persons as had the Qualities which the Apo-  
 " stles very diligently descryve; as it appeareth evidently in  
 " the third Chapter of the first Epistle of St. Paul to *Timothy*,  
 " and his Epistle unto *Titus*. And surely this is the whole  
 " Vertue and Efficacy, and the Cause also of the Institution  
 " of this Sacrament, as it is found in the *New Testament*; for  
 " albeit the Holy Fathers of the Church of Christ, with all  
 " those things which were commendable in the Temple of  
 " the *Jews*, did devise not only certain other Ceremonies  
 " than before rehearsed, as *Tonsures*; *Rasures*; *Unctions*, and  
 " such other Observances to be used in the Administration of  
 " the said Sacraments; but did also Institute certain Infe-  
 " rior Orders or Degrees, as *Janitors*, *Lectors*, *Exorcists*,  
 " *Acolits*, and *Sub-Deacons*; and deputed to every one of those  
 " certain Offices to execute in the Church, wherein they fol-  
 " lowed undoubtedly the Example and Rites used in the Old  
 " Testament; yet the Truth is, That in the *New Testament*  
 " there is no mention made of any Degrees, or Distinctions in  
 " Orders, but only of *Deacons*, OR *Ministers*, and of *Priests*,  
 " OR *Bishops*: Nor there is any word spoken of any other Ce-  
 " remony used in the Conferring of this Sacrament; but only of  
 " Prayer; and the Imposition of the Bishops hand.

Thus the Power of *Excommunication*, and conferring Orders  
 by Prayer and Imposition of Hands, as declared in the *New*  
*Testament*, belongs unto the *Priest*, which is the same with  
 the Bishop; there being no Degrees or Distinctions in Or-  
 ders, but only of *Deacons* or *Ministers*; and *Priests* or *Bishops*,  
 and consequently no Superiority therefore of a Bishop above  
 a Priest to be found in the *New Testament*, during King  
*Henry the Eighth's* days.



## C H A P. II.

*The Judgment of the Reformers in Edward the Sixth's Days the same 'twas in Henry the Eighth's, holding no Difference by Divine Law between a Bishop and Presbyter.*

**I**N the First Year of *Edward the Sixth's* Reign, an Act of Parliament passed, sufficiently Declaring the Episcopal Order as distinct from, and above that of the Presbyter, to be wholly from the Crown; for it was affirm'd, That all Authority of Jurisdiction *Spiritual*, is derived and deducted from the King's Majesty, as *Supream Head* of these Churches of *England and Ireland*.

"The Design of this Law, as *Dr. Heylin* has it, *was to*  
*weaken* the Authority of the *Episcopal Order*, by  
*Hist. Edw. 6. P. 51.* "forcing them from their strong hold of *Divine*  
*Institution*, and making them no other than the  
 "King's Ministers only, His Ecclesiastical Sheriffs (as a man  
 "might say) to execute his Will, and disperse his Mandates.

*Dr. Poynt* Bishop of *Winchester*, in this King's Reign, in Answer unto a Book writ by *Stephen Gardiner*, tho' sent out under the Name of *Dr. Martin*, about the *Marriage of Priests*, doth sufficiently shew that the *Reformers* in those days were great Approvers of *Calvin's* Notions about Church Government, and therefore willing to lay aside even the very Name *Bishop*, and make use of the Names [*Superintendent, Minister, Senior, Elders, &c.*] for these are his words. "And further, "whereas it pleaseth *Martin*, not only in this place, but also "hereafter, to Jest at the Name [*Superintendent,*] he sheweth himself bent to condemn all things that be good. Who "knoweth not, that the Name [*Bishop*] hath so been abused, that when it was spoken, the People understood nothing else but a great Lord, *that went in a white Rochet, with a wide shaven Crown, and that carrieth an Oyl Box with him,*  
 "where-

" wherewith he useth once in seven years, riding about to Confirm  
 " Children, &c. Now to bring the People from this abuse,  
 " what better means can be devised than to teach the Peo-  
 " ple their Error by another word out of the Scriptures of  
 " the same signification, which thing by the term [*Superin-*  
 " *tendent*] would in time have been well brought to pass—  
 " The name [*Bishop*] spoken amongst the Unlearned, sig-  
 " nified to them nothing less than a *Preacher of God's Word*,  
 " because there was not, nor is any thing more rare in any  
 " Order of Ecclesiastical Persons than to see a Bishop  
 " Preach.—I deny not, but the name [*Bishop*] may be well  
 " taken, but because the Evilness of the Abuse hath marred  
 " the Goodness of the Word, it cannot be denied but that  
 " it was not amiss to joyn for a time another word with it  
 " in his place, whereby to restore that abused word to his  
 " Right Signification.—Oh how the Papists would tri-  
 " umph over us, if they had like proof for the names (I say)  
 " of *Pope, Cardinal, Canon, Prebendary, Monk &c.* as we,  
 " that profess Christ have for the maintainance of the terms  
 " and names (*Superintendent, Minister, Seniors, Elders, Bre-*  
 " *thren,*) and such like by us used.

The Resolution Archbishop *Cranmer* gave to the Que-  
 stions propounded by *Edw. 6.* approved by the  
 Bishop of *St. Asaph, Therleby, Redman and Cox,* *See Dr. Stilling-*  
*fleet's MS.*  
 makes it manifest, that these great *Reformers*  
 owned not Episcopacy as a Distinct Order from Presbytery,  
 of *Divine Right*, but only, as a prudent Constitution of the  
 Civil Magistrate for the better Governing the Church. " In  
 " the Apostles time (says *Cranmer*) when there  
 " was no Christian Princes by whose Autho- *Resol. to Q. 9.*  
 " rity Ministers of God's Word might be ap-  
 " pointed, nor Sins by the Sword corrected, there was no Re-  
 " medy then for the Correction of Vice, or appointing of  
 " Ministers, but only the consent of Christien multitude by  
 " themselves, by an Uniform consent to follow the advice and  
 " perswasion of such Persons, whom God had most endued  
 " with the Spirit of wisdom and counsaile.—Sometime  
 " the Apostles and other unto whom God had given abund-  
 " dantly his Spirit, sent, or appointed Ministers of God's  
 " Word.

“ Word, sometime the People did choose such as they thought  
 “ meet thereunto.

Resol. to Q. 10. “ — The *Bishops and Priests* were at one time,  
 “ and were not two distinct Things, but both one Of-  
 “ fice in the Beginning of Christ's Religion. —

Resol. to Q. 11. “ The People before Christian Princes were,  
 “ commonly elected their Bishops and Priests. —

Resol. to Q. 12. “ In the *New Testament*, he that is appointed  
 “ to be a Bishop or Priest, needeth no conse-  
 “ cration by the Scripture; for Election or ap-

“ pointing thereto is sufficient.

Thus far that Excellent Person (saith a Reverend Divine  
 of the Church of *England*) in whose Judg-  
 ment nothing is more clear than his ascrib-  
 ing the particular Form of Government  
 in the Church to the Determination of the  
*Supream Magistrate*.

*The Divine Right of  
 Forms of Church Go-  
 vernment Examined,*  
 p. 390, &c.

### C H A P. III.

*Alley Bishop of Exeter, Pilkington Bishop of Durham,  
 Jewel Bishop of Salisbury, Whitgift Archbishop of  
 Canterbury, of the same Opinion with Tindall, Lam-  
 bert, Barnes, and the Reformers in King Edward's  
 Time.*

I N Queen *Elizabeth's* Reign, the first I find to men-  
 tion any thing about the Office of *Bishops and Priests*,  
 is Dr. *Alley* Bishop of *Exeter*, in his *Mis-  
 cellanea* on his third *Praelection*, read at  
*Paul's* in the Year 1560. on the word  
*Bishops*.

*Alley's Poor Man's  
 Library, Tom. 1. pag.  
 95, 96.*

“ What difference is between a Bishop and a Priest,  
 “ *St. Hierome* writing *ad Titum*, doth declare, whose words  
 “ be these : *Idem est ergo Presbyter, qui Episcopus, &c.* A Priest  
 “ therefore is the same that a Bishop is. And before Schisms  
 “ and



“and Factions by the instinct of the Devil begun in Religion, and before it was said among the People, I am Pauls, I am Apollos, I am of Cephass, the Churches were Governed with the Common Council of the Priests (or Elders).

“But after that every one thought those whom he Baptized to be his, and not Christ's, it was decreed throughout the World, that one of the Priests or Elders should be chosen to be set over the rest, unto whom all the care (or charge) of the Church should appertain, and that the beginnings of Schisms should be taken away. Some do think, that it is not the sentence of the Scriptures, but ours, that a Bishop and Priest, (or Elder) are one thing, and they do also think the one to be a name of Age, and the other to be a name of Office. Let them read again the words of the Apostle to the *Philippians*, saying, Paul and Timotheus the Servants of Jesu Christ, to all the Saints in Christ Jesu, which are at Philippos, with the Bishops and Deacons, Grace and Peace be with you, &c. *Philippi* is one of the Cities of *Macedonia*. And truly there could not be many (as they are called) Bishops in one City. But because at that time they called those Bishops, which they did also call Priests (or Elders) therefore indifferently he spake of Bishops, as of Priests (or Elders). It may yet seem doubtful to some, unless it be approved by other Testimonies. In the *Acts of the Apostles* it is written, that when the Apostle came to *Miletum*, he sent to *Ephesus*, and did call the Priests (or Elders) of the same Church, unto whom among other things he said thus, *Attend to your selves*, &c. And here mark you diligently, how that he calling the Priests or Elders of that one City of *Ephesus*, did afterwards call them *Bishops*, &c. And *Peter* which took his name of the firmness of his Faith, in his Epistle saith, *I your fellow Elder do beseech the Elders that are among you*, &c. *Hac Hieronimus*. These words are alledg'd, (saith Bishop *Aley*) that it may appear, Priests among the Elders, to have been even the same that Bishops were. But it grew by little and little, that the whole charge and care should be appointed to one Bishop within his Precinct, that the Seeds of Dissention might be utterly rooted out.

P. 15. In his Second *Tome*, the Bishop adds out of St. Jerom, "*Sicut Presbyteri, &c.* Like as Priests do know themselves to be subject by the *Custom of the Church*, unto him which is made Ruler over them: So let the *Bishops* know, that they are greater than the *Priests*, rather by *Custom*, than by the verity of *Dispensation given of the Lord*. He saith also in another place, with the old Fathers, the Bishops were the same that the Priests were; for the name of one is the name of Dignity, and the other of Age and Time. So far Bishop *Aley*.

The next I meet with is *Pilkington*, Bishop of *Duresme*, the Author of the *Confutation of an Addition with an Apology*, written, and cast in the Streets of *West-Chester* against the *Causes of Burning Paul's Church in London*, declared by the Bishop at *Paul's Cross*.

The Bishop did at *Paul's Cross* Exhort the people to take the burning of *Paul's* to be a warning of a greater *Plague* to follow to the City of *London*, if amendment of Life be not had in all Estates, the Author of the Addition (a Papist, notwithstanding what *Heylin* saith to the contrary, when he tells us that the Papists ascribe it to some practice of the *Zuinglian* Faction, out of their hatred unto all Solemnity and Decency in the Service of God, perform'd more punctually in that Church for Examples sake than in any other in the Kingdom) imputes it to the laying aside of the midnight Mattins, forenoon Masses formerly had in the Church, and Anthems and Prayers in the Steeple.

This Bishop, a Person of great Learning and good Temper, in Answer to this Paper, doth in the Sixth year of the Queens Reign, thus express himself. "Yet remains one doubt unanswered in these few words, when he saith, that the Government of the Church was committed to Bishops, as tho' they had received a Larger and Higher Commission from God, of Doctrine and Discipline than other Lower Priests and Ministers have, and hereby might challenge a greater Prerogative. But this is to be understood, that the Privileges and Superiorities which Bishops have above other Ministers, are rather granted by Man, for maintain-  
ing

*Histor. Q. Eliz.*  
pag. 312.



ing of better Order and Quietness in Common-wealths,  
 than Comanded by God in his Word. Ministers have  
 better Knowledge and Utterance some than other ; but  
 their Ministry of Equal Dignity. God's Commission and  
 Commandment is like , and indifferent to all , Priest, Bi-  
 shop, Archbishop , Prelate , by what name soever he be  
 called——Saint *Jerome* in his Commentary on 1 Chap. *Tir.*  
 says, that a Bishop and Priest is all One , and in his Epistle  
*ad Evagrium* he says , That the Bishop wheresoever he be,  
 is of the same Power and Priesthood.——If they [the  
 Papists] were not too much blinded in their own foolish-  
 ness, they might see in the last Subsidy granted in the  
 time of their own Reign, that they grant those to be their  
 betters and above them, from whence they receive their  
 Authority. The Parliament gives them and their Colle-  
 gues Power to Suspend, Deprive and Interdict any Priest,  
 that Pays not the Subsidy : In that doing they grant the  
 Parliament to be above them, and from it to receive their  
 Power.——I had not thought to have said so much on these  
 his few words, and yet much more hangs on *this* their Opinion  
 of claiming their Usurped Power above Princes and other  
 Ministers.

The Learned Bishop *Jewel* is of the same  
 Mind with this Author, and thus much he de-  
 livereth, not as his private Opinion, but as the  
 sense of the Church of *England*. “ Furthermore  
 we say , That the Minister ought lawfully,  
 duly, & orderly to be preferr'd to that Office of  
 the Church of God , and that no man hath  
 power to wrest himself into the Holy Ministry  
 at his own pleasure ; That Christ hath given to his Mini-  
 sters Power to bind, to loose, to open, to shut ; That the  
 Minister doth execute the Authority of binding and shut-  
 ting, as often as he shutteth up the Gate of the Kingdom of  
 Heaven against Unbelieving and Stubborn Persons, denoun-  
 cing unto them God's Vengeance , and everlasting Punish-  
 ment ; or else when he doth quite shut them out from the  
 bosom of the Church , by open *Excommunication*. Out of  
 doubt, what Sentence soever the Minister of God shall give

Apol. Par. 2:  
 Ch. 5. Divis. 1.  
 Ch. 6. Divis. 1.

Ch. 6. Divis. 3.  
 Ch. 7. Divis. 5.

“in this sort, God himself doth so well allow it, that, what-  
“soever here in Earth by their means is loosed and bound,  
“God himself will loose and bind, and confirm the same in  
“Heaven.—And seeing one word is given to all, and one  
“only Key belongeth to all, we say, *there is but one only*  
“*Power of all Ministers, as concerning opening and shutting.*

At this time so much was given the Priest, that no room  
was left to make the Bishop of an Order distinct from him:  
The Keys belong'd to all Ministers, to the Priest as well as  
Bishop.

Part. 2. Ch. 3. In the Defence of the Apology of the Church of  
Divis. 5. England, this Learned Bishop is more full and  
particular in his Assertions. “In St. Jerom’s  
“time (saith he) there were *Metropolitans, Archbishops, Arch-*  
“*deacons, and others*, but Christ appointed not these Distin-  
“ctions of Orders from the beginning. These names are not  
“found in all the Scriptures: This is the thing which we de-  
“fend. St. Jerom saith, *Sciant Episcopi, &c.* Let Bishops un-  
“derstand, that they are in Authority over Priests more by  
“Custom, than by Order of God’s Truth.—*Erasmus* speaking  
“of the times of Jerom, saith, that *Id temporis idem erat Epif-*  
“*copus, Sacerdos, & Presbyter.* These three names *Bishop,*  
“*Priest, Presbyter,* at that time were all one.

To the Testimony of Jerom, the Bishop adds that of St. Au-  
stin, Epist. 19. saying, “That the Office of a Bishop is above  
“the Office of a Priest, not by Authority of the Scriptures,  
“but after the names of Honour; which the custom of the  
“Church hath now obtained.

Part 2. Ch. 9. The Bishop in Defence of the Church of  
Divis. 1. England, had affirm’d; That against the Sacred  
Scripture, neither Law, nor Ordinance, nor  
any Custom ought to be heard; no, tho’ *Paul* himself, or an  
Angel from Heaven should come, and teach the contrary.

To this Harding replies, *If all things necessary to Salvation be*  
*contain’d in the Scriptures, then whatever is not in them contained,*  
*the same is not necessary; if not necessary, why should we be la-*  
*den with unnecessary Burdens? Then away with all Traditions at a*  
*Clap, be they never so Apostolick.—Remember you not what the*  
*most Renowned Fathers have said of the Necessity of Traditions?—*

If



If we go about to reject the Customs that be not set forth in Writing—we shall bring the Preaching of the Faith but to a bare name. For so they were taken for Hereticks, who denied the Distinction of a Bishop, and a Priest, &c.

Jewel rejoyns, " This [in the Margin] is an Untruth, for hereby both St. Paul and St. Jerom, and other good men are condemn'd of Heresie.—But what meant Mr. Harding here to come in with the Difference between Priests and Bishops? thinketh he that Priests and Bishops hold only by Tradition? or is it so horrible a Heresie as he makes it, to say, That by the Scriptures of God, a Bishop and a Priest are all One? or, knoweth he how far, and to whom he reacheth the name of an Heretick? Verily, Chrysostom saith, Between a Bishop and a Priest, in a manner there is no difference; St. Jerom saith somewhat in a rougher sort, I hear say, There is one become so peevish, that he setteth Deacons before Priests, that is to say, before Bishops; whereas the Apostle plainly teacheth us, that Priests and Bishops are all one. St. Austin saith, what is a Bishop but the first Priest, that is to say, the Highest Priest? so saith Saint Ambrose, There is but One Ordination of Priest and Bishop, for both of them are Priests, but the Bishop is the first. All these and other Holy Fathers, together with St. Paul the Apostle, for thus saying, by Mr. Harding's Advice, must be held for Hereticks.

Besides, as the Bishop is very express in his asserting a Bishop and Presbyter to be according to Christ's Institution all one; He is no less so in granting that the Bishop has receiv'd from the Prince the several Privileges he has above a Presbyter. " I

Part 6. Chap. 9.  
Divis. 1. & 2.

grant there be many special Privileges granted upon great and just Considerations of the meer favour of the Prince, that a Priest being found negligent, or otherwise offending in his Ministry, should be convinced and punished, not by the Temporal and Civil Magistrate, but by the Discretion of the Bishop.—Mr. Harding must remember that all these, and other like Privileges passed unto the Clergy from the Prince, and not from God; and proceed only of special Favour, and not of Right.



Archbishop Whitgift in opposing Cartwright's Platform about the Government of the Church, asserted to be *de Jure divino*, distinguisheth between *Spiritual* and *External* Government, and saith, "That the *External* Government hath both "a *Substance* and *Matter* about which it is occupied, and also "a *Form* to attain the same, consisting in certain Offices and "Functions, and in the Names and Titles of them. The *Substance* and *Matter* of Government must indeed be taken out "of the Word of God, and consisteth in these points: That "the Word be truly taught, the Sacraments rightly administered, Vertue furthered, Vice repressed, and the Church "kept in quietness and order: The *Officers* in the Church, "whereby this Government is wrought, be *not* namely, and "particularly expressed in the *Scriptures*, but in some points left "to the Discretion and Liberty of the Church to be disposed "according to the state of Times, Places, and Persons. Thus much in his *Preface*; conform to those who went before. The Ministry of the Word and Sacraments, and Reprehensions, &c. which belong to the Priest, is of God, the other Offices and Functions, which as he elsewhere has it, belong to the external Order and Policy of the Church, and consequently the Distinction between Bishop and Priest, and Superiority of a Bishop above a Priest, are only of humane Institution.

*Defence, Tract. c. 3.*  
*Div. 38, 39, 40, 41.*

More particularly, Cartwright contending for a sort of Discipline which is a Matter of Faith, and necessary to Salvation, the Archbishop distinguisheth between such things as are *so* necessary, that *without them we cannot be saved*, and such things as are *so* necessary, that *without 'em, we cannot so well and conveniently be saved*; and then adds, To be short, "I confess, "that in a Church collected together in *one Place*, and at Liberty, Government is necessary with the second kind of "Necessity, but that any one kind of Government is *so* necessary, that without it, the Church cannot be saved, or, "that it *may not be altered into some other kind*, thought to be "more Expedient, *I utterly deny*; and the reasons that move "me so to do, be these: The first is, because I find *no one* "certain and perfect kind of Government prescribed or commanded in the *Scriptures*, to the Church of Christ; which no "doubt

"doubt should have been done, if it had been a matter neces-  
 "sary to the Salvation of the Church. Secondly, Because  
 "the Essential Notes of the Church be these only; The true  
 "Preaching of the Word, and the right Administration of  
 "Sacraments:—So that notwithstanding, *Government*; or  
 "some kind of *Government* may be a part of the Church, touch-  
 "ing the outward Form and Perfection of it; yet it is not  
 "such a part of the Essence and Being, but that it may be  
 "the Church of Christ without this or that kind of Govern-  
 "ment; and therefore the kind of the Government is not ne-  
 "cessary unto Salvation.—There is no certain kind of Govern-  
 "ment or Discipline prescribed to the Churches, but that the same  
 "may be altered, as the Profit of the Churches requires; and  
 "out of *Gualters* he saith, Let every Church follow the man-  
 "ner of Discipline which doth most agree with the People  
 "with whom it abideth, and which seemeth to be most fit  
 "for the place and time, and let no man here rashly prescribe  
 "unto others, neither let him bind all Churches to one and  
 "the same Form.—I do deny, that the Scriptures do set down  
 "any one certain Form, and kind of Government of the Church to  
 "be Perpetual, for all Times, Persons, and Pla-  
 "ces: without Alteration.—It is well known,  
 "that the manner and form of Government used  
 "in the Apostles time, and expressed in the  
 "Scriptures, neither is now, nor can, or ought  
 "to be observed, either touching the Persons, or  
 "the Functions.—We see manifestly, that  
 "in sundry points the Government of the  
 "Church used in the Apostles times, is,  
 "and hath been of necessity altered, and that it neither may  
 "nor can be revoked; whereby 'tis plain, that any one kind  
 "of External Government perpetually to be observed, is no  
 "where in the Scripture prescribed to the Church, but the  
 "charge thereof is left to the Magistrate, so that nothing be  
 "done contrary to the Word of God. This  
 "is the Opinion of the best Writers, Neither  
 "do I know (saith the Archbishop) any Learn-  
 "ed Man of a contrary Judgment.—Either  
 "we must admit another Form now of Go-

*Tract. 17. Chap. 2.  
 Divis. 29.*

*How then can the  
 Government of the  
 Church by Bishops,  
 Archbishops, &c. be  
 Apostolical?*

*This was it's like U-  
 niversally received  
 by all the English  
 Clergy in Whigges  
 time.*

"verning



“verning the Church than was in the Apostles time, or else  
 “we must seclude the Christian Magistrate from all Authority  
 “in Ecclesiastical Matters.—I am perswaded that the  
 “External Government of the Church under a Christian  
 “Magistrate must be according to the Kind and Form of  
 “Government used in the Common-wealth; else how can  
 “you make the Prince Supream Governour of all States and  
 “Causes Ecclesiastical?—If you therefore will have the *Queen*  
 “of *England* Rule as Monarch over all her Dominions, then  
 “must you also give her leave to use one Kind and Form of  
 “Government in all, and every part of the same, and so to  
 “Govern the Church in Ecclesiastical Affairs, as she doth the  
 “Common-wealth in Civil.

Dr. *Cosins*, Chancellor to this Archbishop, in his  
 Pag. 58. Answer to the *Abstract*, asserts, “That all Churches  
 “have not the same Form of Discipline,” neither  
 “is it necessary that they should, seeing it cannot be proved  
 “that any certain particular Form of Church Government is  
 “commended to us by the Word of God. Dr. *Low* speaks  
 to the same purpose, *Complaint of the Church*, No  
 P. 64, 66. certain Form of Government is prescribed in the  
 Word, only general Rules laid down for it.

Bishop *Bridges*; God hath not expressed the Form of Church  
 Government, at least not so as to bind us.

What is here mention'd of *Cosins*, *Low*, and Bishop *Bridges*,  
 I have out of Dean *Stillingfleet's* *Weapon-Salve*, and out of a  
 Learned MS. I have this following passage about *Whitaker*,  
 who, making his Remarques on St. *Hierom's* telling  
 us, That the Difference between Presbyters  
 and Bishops was brought in by Men, long after  
 the Apostles, as a Remedy against Schism,  
 assures us, That *it's a Remedy almost worse than*  
*the Malady, for it begat and brought in the Pope*  
*with his Monarchy into the Church*; and this other of Bishop  
*Morton*, telling the Papists, That Power of Order, and of Jurisdiction,  
 which they ascribe to Bishops, doth  
*de jure divino* belong to all other Presbyters and  
 particularly, That [to Ordain] is the *jus antiquum*,  
 the Ancient Right of Presbyters, in fine,  
 That

*Whitaker, De*  
*Ecles. Regimin.*  
*Contr. 4. q. 1.*  
*S. 29. p. 540.*  
*Col. 2.*

*Morton's Apol.*  
*Cath. lib. I. c. 21.*  
 p. 55.



That Dr. Laurence Humfrey, and Dr. Holland, both of them Doctors of the Chair in Oxford, did teach and maintain the same Doctrine; Holland in the *Act*, July 9. 1608. concluded that the contrary is most false against the Scriptures, the Fathers, the Doctrine of the Church of England, the Schoolmen, Lombard, Aquinas, Bonaventure, &c.

Humf. against Campian. Fe-  
sult. Part 2.  
p. 273.

## CHAPTER IV.

Dr. Willet's Sentiments much the same with the foremen-  
tion'd Bishops, *The Difference between a Bishop and  
Presbyter as of Divine Right, asclm'd to be Popish, and  
oppos'd as such. The special Consecration of Bishops  
was Ordained, not by a Divine Law, but by the Church,  
for the Dignity of their Calling. Saravia for no other  
Difference between a Presbyter and Bishop but in Degree.  
Bancroft for a Priority in degree only, holding with  
Dr. Robinson, Dr. Reynolds, and Dr. Fulk, whose Au-  
thorities he insists on to Confirm his Opinion about a Gra-  
dual Difference between Bishop and Presbyter.*

TO these I will add another, namely, Dr. An-  
drew Willet; who, as Dr. Smith observes,  
is by Bishop Hall numbred amongst those Wor-  
thies of the Church of England, to whom he  
gives this Elogy, *Stupor mundi Clerus Britannicus.*  
This Dr. in his *Synopsis Papismi* is very large in discussing the  
Difference between a Bishop and Presbyter, and in his Deter-  
minations in most things agreeth with the Learned Authors I  
have already quoted.

In his Life of  
Willet.

Hall in his No-  
ah's Dove.

The grand Question under Debate is, "Whe-  
ther the Difference between Bishops and other Mi-  
nisters, be grounded upon the Law of God, and  
Institution of the Apostles?"

Willet's *Synopf.*  
*Papism Contr.* 5.  
Quest. 3. Con-  
cerning the  
Clergy. Append.

The

Lib. I. De Cler-  
rick, c. 14.

“ *Bellarmino* (saith the Dr.) affirmeth, That  
“ the Jurisdiction of Bishops, as now it standeth  
“ in their Church, and the Difference between  
“ them, and other Presbyters is, *Jure Divino*, grounded upon  
“ the Law of God, and of such necessity, that he holdeth the  
“ contrary to be *Heresie*; and those to be Hereticks that hold  
“ this Difference to arise rather of a Politick Constitution of  
“ the Church to avoid Schism, than of the Institution of the  
“ Apostles; yea, they hold them to be no Churches at all,  
“ which are not under the Government of Bishops, but of  
“ other Overseers and Superintendents. Surely,  
Espenc. in 1 “ I see not (saith one) How there can be any  
Tim. 194.h. “ Church where there is no Bishop.—

The *Protestants*.

“ Of the Difference between Bishops and Priests, there are  
“ three Opinions: The first of *Aerius*, who did hold that all  
“ Ministers should be Equal, and that a Bishop was not, nei-  
“ ther ought to be Superiour to a Priest, neither  
August. de Ha- “ that there was any Difference at all between  
ref. c. 53. “ them, which Opinion of his was counted a-  
Epiphani. Ha- “ mongst other *Heresies*: The second Opinion  
ref. 75. “ in the other Extream is of the *Papists*, as we  
“ have seen, that would have not only a Difference, but a  
“ Princely Pre-eminence of their Bishops over the Clergy,  
“ and that by the *Word of God*. The third Opinion is between  
“ both, that altho’ this Distinction of Bishops and Priests, as  
“ it is now received, cannot be directly proved out of Scrip-  
“ ture: yet it is very good for the Policy of the Church, to  
“ avoid Schism, and to preserve it in Unity. Of this Judg-  
“ ment, Bishop *Jewel* against *Harding*, sheweth  
Bish. Whitgift. “ both *Chrysostom*, *Ambrose* and *Hierom* to have  
“ been. And another most Reverend Prelate  
“ of our Church in these words: I know these Names be  
“ confounded in the Scriptures, but I speak according to the  
“ manner and Custom of the Church ever since the Apo-  
“ stles times; which saying is agreeable to that  
Epist. 19. ad “ of St. *Augustine*; *Secundum, &c.* according to  
Hieron. “ the Names of Honour, which the Use or Custom  
of

“ of the Church hath obtain'd , a Bishop is greater than a Priest ;  
“ so that *Augustine* himself, who was no *Aerian* , doth ground  
“ this Distinction rather upon *Ancient Custom* than the Scrip-  
“ ture.

“ — The Difference between the Opinion of P. 275.  
“ *Aerius* on the one part, and of *Hierom*, *Am-*  
“ *brose*, *Austin*, *Chrysostom* on the other, lyeth here :  
“ *Aerius* would have no difference at all between a Bishop and  
“ a Priest : the Fathers above allowed a difference, holding it  
“ to be profitable for the Peace of the Church : They only  
“ affirm'd, That this Distinction was rather Authorized by  
“ the Ancient Practice of the Church, than by any direct  
“ place of Scripture. For the proof that a Bishop and Priest  
“ were all one in the Apostles time, *St. Hierom* alledgeth di-  
“ vers places of Scripture. The second Argument is thus :  
“ *Archbishops and Primates have the same Right of Jurisdiction*  
“ *over other Bishops, which Bishops have over simple Priests : But*  
“ *their Authority and Jurisdiction is rather grounded upon the*  
“ *Ancient Custom* of the Church , than any *Apostolical Injun-*  
“ *ction, or Institution* in Scripture. — A fourth Argument, If  
“ the Distinction of Bishops and Priests were by the Com-  
“ mandment and Institution of Christ and his Apostles, it  
“ should necessarily be enjoined unto all Churches ; But this  
“ cannot, without prejudice of many Reformed Churches, be  
“ affirmed. which have no Bishops, tho' they have other Over-  
“ seers in their stead. — Wherefore I cannot conclude that this  
“ *special Form of Ecclesiastical Government is absolutely prescribed*  
“ *in the Word* : for then all those Churches, which have not  
“ that Prescript Form , whether of Bishops or other, should  
“ be condemned as Erroneous Churches. So then here is a  
“ difference between our Adversaries the Papists, and us :  
“ They say, it is of necessity to Salvation to be subject to the  
“ Pope, and to Bishops and Archbishops under him , as necessarily  
“ prescribed in the Word ; but so do not our Bishops and  
“ Archbishops, which is a notable difference between the Bishops  
“ of the Popish Church, and of the Reformed Churches. —  
“ Let every Church use that Form which best fitteth their  
“ state : In External Matters every Church is Free ; not one  
“ bound to the Prescription of another ; so they measure them-  
“ selves

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“ selves by the Rule of the Word.—Now to conclude this  
“ whole Matter, and to speak distinctly of every Point, that  
“ it may appear how far this Difference in Ecclesiastical Fun-  
“ ctions is *Divine*, and wherein *Humane*: This I judge may  
“ safely without any Contradiction be affirmed, that in this  
“ Distinction of the Ministers of the Church there is some-  
“ what *Apostolical*, somewhat also *Political*.—First, In the calling  
“ of Bishops, as they are now Ordain’d in some Reformed  
“ Church, there is somewhat *Divine* and *Apostolical*: for it  
“ cannot be denied, but that to have Order in the Church,  
“ and to have diversity of Degrees, and Ministrations to avoid  
“ confusion, proceedeth from the Institution of Christ.—  
“ This then we say is agreeable to the Institution of Christ,  
“ that there should be, not a Popular Equality, but a conve-  
“ nient Superiority, and *Priority* in the Ministers of the Go-  
“ spel; as St. Paul also sheweth, *First, Apostles*; *Secondly, Pro-*  
“ *phets*, &c. Secondly, there is somewhat *Political*, and that  
“ of two sorts, as touching the Politie *Ecclesiastical*, and  
“ *Civil*.

“ To the *Ecclesiastical Politie* in the advancing the Dignity of  
“ Bishops these things do appertain.

“ First of all St. Hierom saith, of *Confirmation* commit-  
“ ted only to Bishops, *Disce hanc*, &c. Know that this Obser-  
“ vation is rather for the Honour of their Priesthood, than  
“ by necessity of any Law. *Hieron. advers. Luciferian.*

“ Secondly, The Council of *Aquisgrane*, cap. 8. saith, That  
“ the *Ordination* and *Consecration* of Ministers is now reserved  
“ to the Chief Minister, *Solum propter Authoritatem*; only for  
“ Authority sake, lest that the Discipline of the Church be-  
“ ing challenged by many, should break the Peace of the  
“ Church.

“ Thirdly, The Author of the Book under *Hierom's* Name,  
“ *De 7. Ordinib.* saith, That the Consecration of Virgins, which  
“ is not now in use, in the Reformed Churches, was reserved  
“ to the Bishop for *Concord* sake.

“ Fourthly, The Jurisdiction of the Church which in time  
“ past, *Hierome* saith, was committed to the *Senate*, or *College*  
“ of *Presbyters*, was afterward to avoid Schism, devolv’d to  
“ the Bishop.

“ Fifthly,

" Fifthly, S. Ambrose saith, *Episcopi & Presbyteri*, &c. A Bishop and a Presbyter have but one Ordination; for they are both in the Priesthood. Whereby it may appear, that the *Special Consecration* of Bishops was since Ordain'd for the Dignity of that Calling. And S. Hierom saith, *That in the Church of Alexandria, the Presbyters did make Choice of one, whom they placed in a Higher Degree, and called him their Bishop; like as if an Army should choose a General, or the Deacons should choose an Industrious man whom they make their Archdeacon.* So it should seem that the very Election of a Bishop in those Days without any other circumstances, was his Ordination. 1 Tim. 3.  
Hier. ad E-vagr.

" Sixthly, In Hierom's time, it was lawful for Priests and Ministers to Preach without further Licence obtain'd from the Bishop, as it may appear *Distinct. 95. c. 6. Qui non vult Presbyteros, &c.* He that will not have a Minister to do that which is commanded him of God (that is, to Preach) would be greater than Christ, &c. — But since to stay the Humour of Contentious and Schismatical Preachers, it hath seem'd good to the Church to refer the Allowance of Preachers to the Ordinary, according to the Decree of the *Lateran Council Sub Innocent. 3. c. 3. Prater Auctoritatem.* He that Preacheth privately or publickly without the Authority of the Bishop, let him be Excommunicated.

" Divers other Constitutions have been made in Ecclesiastical Politie for the maintaining the Dignity of Bishops --- — So also the *Civil State* hath augmented and enlarged the Privileges and Immunities of Bishops, which they have rather by the *Munificence of Princes*, than by *Divine Authority*. As first, the Division of Provinces and Cities unto Archbishops and Bishops, and the limitation of their Jurisdiction was brought in by the consent of Princes. Secondly, The Revenues and Lands of Bishopricks have been given by Devout and Religious Princes unto Bishops and their Successors, and divers Imperial Laws have been made in favour of the Maintenance of the Church. Thirdly, The Titles of Honour annexed to Bishopricks, as that they are created Barons and made Lords of the Parliament-House

“ here in *England*, have been bestowed by the Liberality of  
 “ the Kings of this Realm, not yet above 400 years since.---  
 “ Fourthly, The Judgment of *Matrimonial* and *Testamentary*  
 “ Causes, and of other such like Matters hath been reserved  
 “ unto Bishops by the Civil and Imperial Authority.—— Thus  
 “ we see how in Civil Policy, the Dignity of Bishops, by the  
 “ favour of Christian Emperors, hath been enlarged: And  
 “ hitherto I have shewed, what is to be judged Political in  
 “ the Distinction of Bishops from the rest of the Clergy, both  
 “ as touching the Civil and Ecclesiastical Policy. So far *Willet*,  
 out of whom I observe,

That the Government of the Church is not *de jure divino* ;  
*That* according to the Scriptures, the Office of a Bishop, and  
 Priest is the same ; *That* a convenient Priority of Order a-  
 mongst Ministers is Divine and Apostolical ; *That* the Powers  
 of Confirmation, Ordination, and Jurisdiction are reserv'd  
 to the Bishops by Ecclesiastical constitutions only ; *That* in the  
 Beginning, a Bishop and Presbyter had but one Ordination,  
 and the Consecration of Bishops was added since for their  
 greater Dignity: In *Hierom's* days, the Election of Bishops  
 without any other circumstances being their Ordination; *That*  
 Priests without a Licence from the Bishop might Preach.

There is one thing more to be regarded touching the Diffe-  
 rence of Bishops and other Ministers, for says he, “ We differ  
 “ from the *Papists* in two Points. First, they say, *That* Bishops are  
 “ not only in a higher degree of Superiority to other Ministers,  
 “ but they are as Princes of the Clergy, and other Ministers, as  
 “ Subjects, and in all things to be commanded by them ; Se-  
 “ condly, They affirm, *That* Bishops are *only* properly *Pastors*,  
 “ and that to them only it doth appertain to Preach, and that  
 “ other Ministers have no Authority without their Licence or  
 “ Consent to preach at all, and that not *principally*, or *chiefly*,  
 “ but *solely* and wholly to them appertaineth the Right of Con-  
 “ secrating, and giving Orders; so that the making the Bishop  
 to be of a distinct Order from the Priest, and the denying  
 the Priest to have a Power to Preach without the Bishop's  
 Licence, or any hand in Ordination, *Willet* opposeth as Popish  
 Doctrines representing the opposite Notions to have been then  
 held by the Church of *England*.

Hitherto



Hitherto the Government of the Church by Bishops, lays no claim to a Divine Right : On the contrary , it's generally asserted, that according to the Scriptures, the Priest and Bishop are the same, and that the superiority of the Bishop above the Presbyter is only by Ecclesiastick Custom, and the Government of the Church now different from what it was in the Apostles days.

*Willet* indeed saith, That for the sake of Order the *Presidence* of one above the rest is Divine and Apostolical , and towards the latter end of the Queens Reign, the Episcopal Government is affirm'd to be Apostolical, and a Divine Institution ; yet not to be *de jure divino*, and *unalterable*.

*Saravia* about the two and thirtieth year of the *Queen*, professeth, \* That the general Nature of the Evangelical Ministry, common both to Bishops and Presbyters, containeth these three things. 1. *The Preaching of the Gospel.*  
2. *The Communication of the Sacraments.*  
3. *The Authority of Church Government ;* and doth only plead, that in this last, the Power of Bishops and Presbyters is not equal ; but the Bishop's Power is principal in Government. Whence arises a Diversity of *Degrees*, not of *Orders* between them, and thus much he affirms hath been held by the Fathers of the Church universally ever since the Apostles days, and therefore may well be look'd on as an Unchangeable Canon of the Apostles.

\* *Hoc enim pacto fiet magis clarum, quid omnes Evangelii ministri inter se habeant commune & quid cuiq; ordini sit peculiare. — Ea vero in tres partes ego distribuo. Prima est Evangelii Prædicatio : altera Communicatio sacramentorum : & tertia Ecclesiasticæ Gubernationis auctoritas. — De Divers. Grad. Minist. Evang. p. 5. Quamvis unum, & idem Evangelii Ministerium sit omnibus Pastoribus Ecclesiæ conceditum ; in hac tertia parte non parva.*

*inter eos invenitur Inæqualitas propter diversos Authoritatis Gradus, quos primò Dominus statim ab initio, & postea Apostoli constituerunt. — p. 7. Primum ab ipso Domino Duos Gradus Evangelii ministrorum institutos videmus, quorum alter altero fuit superior, p. 25. Consensu totius Orbis Ecclesiarum probatur Episcoporum supra Presbyteros auctoritas. Quod inde ab Apostolorum temporibus & patribus per universum terrarum Orbem factum ab omnibus Ecclesiis legimus usq; ad nostra tempora Canonem Apostolorum immutabilem esse judico, p. 44. c. 20.*

The Difference between *Saravia* and those who went before him lyeth here.

*Whitgift, &c.*

The Ministry of the Word and Sacraments divinely Instituted, and to continue to the End of the World; but no particular Form of Government left on Record in Scripture.

The Superiority of a Bishop above a Presbyter according to St. Hierom, rather by Custom of the Church, than an Institution of Christ.

Not only the Ministry of the Word and Sacraments, but the *Form of Government*, instituted by the Lord himself, delivered by the Apostles, confirm'd by the Observation of the Fathers ought to continue for ever.

The Superiority in Degree of a Bishop above a Presbyter a Divine Institution, and that St. Hierom was in the same Error with Aerius. *Dico privatam fuisse Hieronymi Opinionem, consentaneam cum Aerio, & Dei verbo contrariam,* p. 51.

A Year or two after Saravia's Book came out, Bancroft (afterwards Archbishop of Canterbury) publisheth a *Survey of the pretended Holy Discipline*, as he calls his Book in the Preface, to which he saith, "That we have a Church Government of our own, which is in my conscience truly Apostolical, and far to be preferred before any other that is receiv'd this day by any Reformed Church in Christendom, And P. 105. elsewhere in the Book it self, "The Apostles (saith he) having received the Promise of the Holy Ghost, after a short time dispersed themselves (by advice) into divers Regions; and there, by painful Preaching and Labouring in the Lord's Harvest, they planted, no doubt, very many Churches. As the number of Christians grew, and had their particular Assemblies and Meetings in many Cities and Countries within every one of their Circuits: they placed Pastors in every Congregation, they ordained certain Apostolical men; to be Chief Assistants unto them: whom they placed, some one in this particular Country, and some others in sundry Cities to have the Rule and Oversight under them, of the Churches there, and to redress and supply such wants as were needful! And they themselves (after a while,

“ while, and as they grew in age, and escaped the Cruelty of  
 “ Tyrants) remained for the most part in some Head City  
 “ within their Compass, to oversee them all, both *Churches*  
 “ *Pastors* and *Bishops*, or *Superintendents*, and to give their Di-  
 “ rections as occasions required, and as they thought it conve-  
 “ nient. When any of these *Apostolical Assistants*, or of the  
 “ *Apostles* themselves died, there were ever some worthy  
 “ Men chosen, and appointed to succeed them in those Cities  
 “ and Countries, where they had remained. For we may not  
 “ idly Dream, that when they died, the *Authority* which was  
 “ given them ceased: no more than we may, that the Autho-  
 “ rity of *Aaron* and of his Natural Sons expired with them;  
 “ besides, it is manifest by all Ecclesiastical Histories, that  
 “ many Churches were planted after their Deaths. And fur-  
 “ thermore, it could not be, but that some Churches, espe-  
 “ cially under those Apostles, that were soonest put to Death,  
 “ were (when they died) in the same case that *Crete* was, when  
 “ *Titus* was sent thither, and had therefore as much need of  
 “ a *Titus* as *Crete* had. Furthermore, who can be accounted  
 “ to be well in his wits, that will imagine that Christ should  
 “ ordain such an Authority, but for some *Threescore years*?  
 “ especially, the same Causes continuing, *why it was first in-*  
 “ *stituted*, that were before. Nay, I may boldly say, that  
 “ there was greater need for the continuance of it afterward.  
 “ For the Apostles having so great Power to work Miracles,  
 “ and by their Prayers to procure from God such strange Exe-  
 “ cutions of his Pleasure upon the contemptuous, as did fall  
 “ upon *Ananias* and his Wife (and I doubt not but in like  
 “ cases, sometimes upon some others) their *Ruling and Com-*  
 “ *manding Authority*, was not so necessary then, as it was after-  
 “ wards, when the Power to work Miracles ceased.

“ But what should I need to use many words in a matter  
 “ so apparent? After the Death of the Apostles, and of their  
 “ Assistants, *viz.* the *Bishops* placed by them, as is mentioned,  
 “ the Ecclesiastical Histories, and the Ancient Fathers, have  
 “ kept the Register of their Names, that succeeded sundry  
 “ of them, and ruled the Churches after them, as they be-  
 “ fore had ruled them. Whereupon they were called from  
 “ all Antiquity the *Apostles*, and *Apostolical* man's Successors.

“ This



" This *Inequality* in the Ministry of the Word hath been ap-  
 " proved and honoured by all the Ancient Fathers (none ex-  
 " cepted) by all the General Councils, that ever were held  
 " in *Christendom*: and by all other Men of Learning (that ever  
 " I heard of) for many Hundred years after the Apostles time,  
 " saving that *Aerius* the Heretick, an ambitious Person, grow-  
 " ing into great rage, for that he missed of a Bishoprick,  
 " which he sued for, first broached the Opinion, which is  
 " now so currant amongst his Scholars, that there ought to be  
 " no difference between a Bishop and a Priest.

Thus *Bancroft*, who seems to be of the same mind with *Sa-  
 ravia* about the Apostolicalness of the Inequality,  
 P. 390. and that he means no more, seems clear from what  
 he urges out of *Dr. Robinson*, *Dr. Reynold's* and *Fulk*,  
 in favour of his own Opinion, and his holding Ordination by  
 Presbyters without a Bishop to be valid.

" I have (saith *Robinson*) maintained it in  
 D. Robins. Answ. " the Pulpit, that the Titles of Honour, which  
 Exhib. to the Lord " we give to Bishops, are no more repugnant to the  
 Archbishop of Can- " Word of God, than it is for us to be called  
 terbury. " Wardens, Presidents, Provosts of Colleges.  
 " And in my Judgment, they may with as good Conscience be Go-  
 " vernours of their Diocess, as we being Ministers, may be Go-  
 " vernours of Colleges of Ministers. Neither do I think, that  
 " this was a late devised Policy. For I am perswaded, that the  
 " Angel of the Church of Ephesus, to whom *S. John* writeth, was  
 " one Minister set over the rest. For seeing there were many Pa-  
 " stors there, why should *S. John* write to the Angel of the Church  
 " of Ephesus, and not rather to the Angels, if there had been no  
 " difference amongst them? And if this Presidency had had that  
 " Fault, which is reproveth in *Diotrephes*, as *St. Hierom* proveth,  
 " that the Jews had not corrupted the Original Text before *Christ's*  
 " coming. Quod nunquam Dominus & Apostoli, qui cætera  
 " crimina arguunt in Scribis & Phariseis, de hoc crimine quod  
 " erat maximum reticissent: So I may say, neither would our  
 " Saviour, who by his Servant reproveth those Disorders, which he  
 " found in the Seven Churches, have passed over this great fault  
 " in silence. Therefore as *Titus* was left to Reform the Churches  
 " throughout the whole Island of *Crete*; so I am perswaded that in  
 " other

“ other places some of that Order of Pastors and Teachers, which  
“ is Perpetual in the Church, even in the time of the Apostles  
“ had a Prelacy amongst their Brethren, and that this Prehe-  
“ minence is approved by our Saviour. And if we come any lower;  
“ tho’ the word Episcopus, signifie that care which is required of  
“ all, and in Scripture be applied to all that have charge of Souls:  
“ yet I do not remember any one Ecclesiastical Writer that I have  
“ read, wherein that word doth not import a greater Dignity than  
“ is common to all Ministers. Neither do I think that any old  
“ Writer did under the name of Bishop, mean the Pastor of every  
“ Parish.—“ And thus far Dr. Robinson, with whom, if Ma-  
“ ster Dr. Reynolds do agree, I see not whither the Factioners  
“ will turn them. For this Dr. in his Book against Hart, saith,  
“ That in the Church of Ephesus, tho’ it had sundry Elders and  
“ Pastors (He useth these two words in one signification, as  
“ by the Sentence going before is manifest) to guide it, yet  
“ amongst those sundry, was there one Chief, whom our Saviour  
“ calleth the Angel of the Church, and writeth that to him, which  
“ by him the rest should know. And this is he whom afterwards in  
“ the Primitive Church, the Fathers called Bishop. For, &c. the  
“ name of Bishop, common (before) to all Elders and Pastors of  
“ the Church, was then by the usual Language of the Fathers ap-  
“ propriated to him, who had the Presidentship over Elders. Thus  
“ are certain Elders reproved by Cyprian Bishop of Carthage, for  
“ receiving to the Communion them who had saine in time of  
“ Persecution, before the Bishop had advised of it, with them  
“ and others.

“ Here then you have two for Oxford, touching the Lan-  
“ guage of the Ancient Fathers when they speak of Bishops.  
“ Now you shall have a Cambridge Man’s Opinion, I mean  
“ Dr. Fulke, who in his Confutation of the Rhemish Notes upon  
“ the New Testament writeth thus, Amongst the Clergy for  
“ Order and seemly Government, there was always one Principal,  
“ to whom by long use of the Church the name of Bishop or Super-  
“ intendent hath been applied, which room Titus exercised in  
“ Creta; Timothy, in Ephesus; and others in other Places.  
“ Therefore altho’ in the Scripture a Bishop, and an Elder is of  
“ one Order, and Authority in Preaching the Word, and Admini-  
“ stration of the Sacraments (as Hierom doth often confess) yet



"in Government by ancient use of Speech, He is only called a Bi-  
 "shop, which is in the Scriptures called *Πρεσβυτερος*, *presbys*, or  
 "ἐπισκοπος, *Rom. 12. 8. 1 Tim. 5. 17. Heb. 13. 17.* that is,  
 "Chief in Government, to whom the Ordination, or Consecration  
 "by Imposition of hands, was always Principally committed, and  
 "which most ancient Form of Government, when Aërius would  
 "take away, it was noted amongst his other Errors. Hitherto  
 "Dr. Fulke; so as hereby I trust it may appear to Master Cart-  
 "wright's Reproach, and to all their Shames that shall pretend  
 "any Authority from the ancient Fathers to impugn the Right  
 "Honourable and Lawful calling of Bishops, not Parsons in  
 "every Parish, but Bishops in their Diocesses and Provinces,  
 "appointed in the Apostles times, for the right Order and Go-  
 "vernment of the Church of Christ.

So far Bancroft, who introduceth these three great Men's  
 Authority to countenance the Presidency, or Chieftly of the  
 Bishop over Presbyters in Government, as Apostolical, tho'  
 Fulke goes no higher than the Custom of the Church, agreeing  
 with Jewel and Whitgift, and it must be observed, that they  
 make not the Bishop to be a distinct Order from that of Pres-  
 byters, nor deny the Presbyters to be Pastors; nor affirm the  
 Invalidity of the Presbyterial Ordination, only that the Ordi-  
 nation by Imposition of hands, was Principally committed to  
 the Bishops; and as Archbishop Spotiswood reports, Bancroft

*Histor. Church of  
 Scotland, lib. 7.  
 p. 514.*

held the Ordination only by Presbyters, to be  
 valid and lawful. Spotiswood has it in these  
 words, "A Question was moved by Dr. An-  
 "drews Bishop of Ely, touching the Consecra-  
 "tion of the Scottish Bishops; who, as he said, must first be  
 "Ordained Presbyters, as having received no Ordination from  
 "a Bishop. The Archbishop of Canterbury, Dr. Bancroft, who  
 "was by, maintained, That thereof there was no necessity, seeing  
 "where Bishops could not be had, the Ordination given by Presby-  
 "ters must be esteemed Lawful; otherwise that it might be doubted  
 "if there were any Lawful Vocation in most of the Reformed Chur-  
 "ches. This applauded to by the other Bishops, Ely acquiesced,  
 "and at the day and in the place appointed the three Scottish  
 "Bishops were consecrated.



## C H A P. V.

*The Learned Hooker, and Bishop Bilson's Opinion impartially stated, differing but little from Saravia and Bancroft.*

THE Learned and Judicious *Hooker* seems also to be of the same mind with *Saravia* and *Bancroft*, for in his *Third Book*, it's only Polity in the general, that in his Opinion is necessary to the several particular Churches;  
 "For, (saith he) even the several Societies of Lib. 3. Sect. 1. p. 65. Edit. 61.  
 "Christian Men, unto every of which the name  
 "of a Church is given, with addition betokening severally,  
 "as the Church of *Rome*, *Corinth*, *Ephesus*, *England*, and so  
 "the rest, must be endued with correspondent general Pro-  
 "perties belonging unto them, as they are Publick Christian  
 "Societies. And of such Properties common unto all Socie-  
 "ties Christian, it may not be denied, that one of the very  
 "chiefest is *Ecclesiastical Polity*. Which word I therefore the  
 "rather chöose because the name of *Government*, as common-  
 "ly Men understand it in ordinary speech, doth not comprize  
 "the largeness of that whereunto in this Question it is applied.  
 "For when we speak of *Government*, what doth the greater  
 "part conceive thereby, but only the exercise of *Superiority*  
 "peculiar unto *Rulers*, and Guides of others? To our pur-  
 "pose therefore the name of *Church-Polity* will better serve,  
 "because it containeth both *Government*, and also whatsoe-  
 "ver besides belongeth to the Ordering of the Church in  
 "Publick. Neither is any thing in this degree more neces-  
 "sary than *Church Polity*, which is a form of Ordering Pub-  
 "lick Spiritual Affairs of the Church of God.

Thus *Hooker* looks on Polity to be necessary to the Church, and why necessary, but because God himself is the Author of it. "It is not possible that any Form of Polity,  
 "much less of Polity Ecclesiastical should be good, Lib. 3. S. 2.

“ unless God himself be Author of it. *Those things which are*  
 “ *not of God (saith Tertullian) they can have no other than God's*  
 “ *Adversary for their Author.* Be it whatsoever in the Church  
 “ of God, if it be not of God, we hate it.

But then he distinguisheth between what is of God by the  
*Law of Nature*, and the *Revelation* made of the Divine Will  
 in Scripture. “ Of God it must be either as those things some-  
 “ times were, which God supernaturally revealed, and so  
 “ delivered them unto *Moses* for Government of the Com-  
 “ monwealth of *Israel*; or else as those things which Men find  
 “ out by help of that Light which God hath given them unto  
 “ that end. The very Law of Nature it self, which no man  
 “ can deny but God hath instituted, is not of God unless that  
 “ be of God, whereof God is the Author as well this latter  
 “ way as the former.

The Controversie between *Hooker*, and the *Old Nonconformists* was, *Whether any particular Form of Polity be so of God,*  
*that it be set down in Scripture?* and the *Noncons* as-  
*serted.* That no Form of Church Polity was lawful,  
 or of God, unless God be so the Author of it that  
 it be also set down in Scripture. *Hooker* on the contrary,  
 “ That he which affirmeth Speech to be necessary amongst all  
 “ men throughout the World, doth not thereby import, that  
 “ all men must necessarily speak one kind of Language; Even  
 “ so the necessity of Polity, and Regiment in all Churches may  
 “ be held without holding any one certain form to be necessary in  
 “ them all; so far He, who doth moreover thus reason with  
 “ the Noncons: “ You should tell us plainly, whether your  
 “ meaning be that it must be there set down in whole, or in  
 “ Parts. For if wholly, shew what one form of Policy ever was  
 “ so; your own to be so taken out of Scripture, you'll not af-  
 “ firm, neither do you deny that in part even this, which you  
 “ so much oppugn is also from thence taken. Again, you  
 “ should tell us, whether only that be taken out of Scripture,  
 “ which is actually and particularly there set down; or else, that  
 “ also, which the general Principles and Rules of Scripture Poten-  
 “ tially contain. The one way you cannot so much as pre-  
 “ tend that all the Parties of your own Discipline are in Scrip-  
 “ ture; and the other way your mouths are stop'd, when you  
 “ would

“ would plead against all other Forms besides your own ; seeing the general Principles are such as do not particularly prescribe any one , but sundry , may equally be consonant unto the general Axioms of the Scripture.

After the most impartial Enquiry, this Learned Man’s Judgment about the *Polity* of the Church appears to me to be thus: That tho’ *Polity* in general be necessary to the Church ; yet it’s not necessary that any one compleat Form of Church

*Polity* be in Scripture. Besides, it’s his conclusion, Sect. 10. p. 82.

“ That neither God’s being Author of Laws,  
 “ for Government of his Church, nor his committing them  
 “ unto Scripture, is any reason sufficient, wherefore all Churches should for ever be bound to keep *them without change*.---  
 “ Again, if we did seek to maintain that which most advantageth our own Cause , the very best way for us and the strongest against them , [*viz.* The Noncons ] were to hold even as they do, *That in Scripture there must needs be found some particular Form of Church Polity , which God hath instituted, and which for that very cause belongeth to all Churches, to all times.* But with any such partial Eye to respect our selves, and by cunning to make those things seem the truest, which are the fittest to serve our purpose, is a thing , which we neither like , nor mean to follow. Wherefore *that*, which we take to be generally true concerning the Mutability of Laws, the same we have plainly delivered , as being perswaded of nothing more than we are of this, that whether it be in matter of Speculation, or of Practice, no Untruth can possibly avail the Patron and Defender long, and that things most Truly are likewise most *honestly* spoken.—And to make manifest Sect. 11. p. 90.  
 “ that from Scripture, we offer not to derogate  
 “ the least thing that truth thereunto doth claim ; in as much  
 “ as by us it is willingly confess’d, that the Scripture of God  
 “ is a Storehouse abounding with inestimable Treasures of Wisdom and Knowledge in many kinds—yea, even that matters of Ecclesiastical Polity are not therein omitted , but taught also , albeit not *so taught as those other things before-mentioned.* For so perfectly are those things taught, that  
 “ nothing ever can need to be added , nothing ever cease to  
 “ be



" be necessary : *These* on the contrary side , as being of a far  
 " other Nature and Quality , not so *strictly* nor *everlastingly*  
 " commanded in Scripture, but that unto the compleat Form  
 " of *Church-Polity* much may be *requisite* , which the Scripture  
 " teacheth not, and much, which it hath taught, become *unrequi-*  
 " *site* , sometime, because we need not use it , sometimes also  
 " because we cannot. In which respect for my own part, altho'  
 " I see that certain Reformed Churches, the *Scottish* especially,  
 " and *French* have not that which best agreeth with the Sacred  
 " Scriptures, I mean, the Government which is by Bishops ;  
 " inasmuch as both these Churches are fallen under a different  
 " kind of Regiment, which to remedy, it is for the one alto-  
 " gether too late, and to soon for the other during their pre-  
 " sent Affliction and Trouble.

He adds, " The Matters wherein Church-Polity  
 P. 92. " is conversant , are the Publick religious Duties  
 " of the Church, as the *Administration of the Word*,  
 " and *Sacraments*, *Prayers*, *Spiritual Censures*, and the like ; To  
 " these the Church stands always bound.

" Laws of Polity, are Laws which appoint in what manner  
 " these Duties shall be performed.

" In their performance, the *first* thing in *Polity* required is  
 " a *Difference of Persons* in the Church, without which diffe-  
 " rence, those Functions cannot in orderly sort be executed.  
 " Hereupon we hold, That *God's Clergy are a State*, which  
 " hath been, and will be as long as there is a Church upon Earth,  
 " necessary by the plain Word of God himself.

Again, " where the Clergy are any great Multitude, Order  
 " doth necessarily require that by *Degrees* they be distinguished :  
 " we hold there have ever been and ever ought to be in such  
 " case, at leastwise *two sorts* of Ecclesiastical Persons, the one  
 " subordinate unto the other, as to the Apostles in the begin-  
 " ing, and to *Bishops* always since, we find plainly both in  
 " Scripture, and in all Ecclesiastical Records other Ministers  
 " of the Word and Sacraments have been.

" Moreover, it cannot enter into any man's conceit to think  
 " it lawful, that every man which listeth , should take upon  
 " him charge in the Church ; and therefore a *Solemn Admit-*  
 " *tance* is of such necessity , that without it there can be no  
 " Church-Polity.

" These

“ These are the *Principal* and *Perpetual* parts in Ecclesiastical  
 “ Polity.

Thus much in the *Third Book*, where he looks on Church-  
 Polity in the general and some special parts thereof, such as a  
 distinction between *Bishops* and *Presbyters*, and a *Subordination*  
 of the *Presbyter* to the *Bishop* to be agreeable to the Word of  
 God, *but no compleat form of Church Polity to be found in the*  
*Scripture, neither are all the Laws of God concerning the Govern-*  
*ment of the Church Immutable, and Everlasting*: We must  
 go to the *Seventh Book* for a more distinct account of the  
 Office of a *Bishop*, and the difference between him and a *Pres-*  
*byter*; where 'tis thus:

“ But to let go the Name [*Bishop*] and to  
 “ come to the very Nature of that *thing*, which Lib. 7. Sect. 2.  
pag. 5.  
 “ is thereby signified in all kinds of Regiment,  
 “ whether Ecclesiastical or Civil: as there are sundry Opera-  
 “ tions Publick, so likewise great *Inequality* there is in the  
 “ same Operations, some being of *Principal* respect, and  
 “ therefore not fit to be dealt in by every one to whom Pub-  
 “ lick Actions, and those of Good Importance, are notwith-  
 “ standing well, and fitly enough committed. From hence  
 “ have grown those different *Degrees* of Magistrates, or Pub-  
 “ lick Persons, even *Ecclesiastical*, as well as *Civil*. Amongst  
 “ *Ecclesiastical* Persons therefore *Bishops* being *Chief* ones, a  
 “ *Bishop's* Function must be defined by that wherein his  
 “ *Chieftty* consisteth.

“ *A Bishop* is a *Minister of God*, unto whom with permanent con-  
 “ tinuance, there is given not only *Power of administering the Word*  
 “ and *Sacraments*, which *Power* other *Presbyters* have, but  
 “ also a further *Power* to *Ordain Ecclesiastical Persons*, and a  
 “ *Power of Chieftty in Government* over *Presbyters*, as well as *Lay-*  
 “ *men*; A *Power* to be by way of *Jurisdiction*, a *Pastor* even to  
 “ *Pastors* themselves. Those things incident unto the *Bishop's*  
 “ Office, which do properly make him a *Bishop*, cannot be  
 “ common unto him with other *Pastors*. Now even as *Pa-*  
 “ *stors*, so likewise *Bishops* being *Principal Pastors*, are ei-  
 “ ther at *Large*; or else with *Restraint*. At *Large*, when the  
 “ subject of their *Regiments* is indefinite, and not tied to any  
 “ certain Place; *Bishops* with *Restraint*, are they whose *Regi-*  
 “ *ment*

ment over the Church is contained within some definite local compass, beyond which compass their Jurisdiction reacheth not; such therefore, we always mean, when we speak of that Regiment by Bishops, which we hold a thing most *Lawful, Divine and Holy* in the Church of Christ.

But what doth He mean by *Chieftly* in Government? In answer unto this, he tells us how far the old *Noncons* went in the grant of an *Inequality*, and how much further He goeth.

“They which cannot brook (saith he) the Superiority which Bishops have, do, notwithstanding

Sect. 3. p. 6. “ing themselves, admit that some kind of *Difference* and *Inequality* there may be *lawfully* amongst Ministers.

“*Inequality* touching Gifts and Graces they grant—Again,

“a *Priority of Order* they deny not, but that there may be, yea,

“such a *Priority* as maketh one man amongst many a Principal

“Actor in those things, whereunto sundry of them must necessarily concur, so that the same be admitted only during

“the time of such Actions, and no longer.—The *Inequality* they

“complain of is, That one Minister of the Word and Sacraments

“should have a permanent Superiority above another, or in any sort

“a Superiority of Power *Mandatory, Judicial, and Coercive*

“over other Ministers.

Thus you see how far the old *Noncons* could go, and no farther, and immediately after, he tells us how much farther the Church of *England* at that time went; for, says he, “By

“Us on the contrary side, *Inequality*, even such *Inequality*, as

“unto Bishops, being Ministers of the Word and Sacraments,

“is granted a Superiority Permanent above Ministers; yea,

“a Permanent Superiority of Power *Mandatory, Judicial and*

“Coercive over them is maintained a thing *Allowable, Lawful,*

“and *Good*.

In two things *Hooker* differs from the old *Noncons*.

1. They make the Superiority, or Priority of Order to be but *Temporary*: *Hooker* makes it *Permanent*.

2. They deny the Bishops having a Power over other Pastors, that is, *Mandatory, Judicial, and Coercive*: *Hooker* affirms it.

There is one thing more to be enquired into, viz. whether He grants to Presbyters the *Pastoral* Office? He calls them

*Pastors,*



( 4 )

*Pastors*, and in his very definition of a Bishop, makes the Bishop to be a *Pastor of Pastors* (and of Presbyters) and he calls the Bishop but *Principal Pastor*, and makes him to have a *Chieftie* in Regiment above Presbyters; as if he held that the Presbyter had some, tho' not so great a share in the Government; and out of *Austin*, "That a Bishop is a *Presbyter Superior*, and in several places a *Bishop* is of a *Higher Degree* than "a Presbyter. And altho' in his *Third Book*, he makes the Episcopal Office to be a part of Church Polity perpetual, as tho' the Episcopacy had been *de jure Divino*, and *Immutable*; yet in this *Seventh Book*, in clearing the sense of St. *Jerom*, he is expressly against the *Immutability* and *Unchangeableness* of the Bishop's Superiority; as if he held it to be *Apostolical* in the same manner Bishop *Downname* doth, of whom hereafter.

The words of St. *Hierom*, on which he puts his own Comment, are these. *As therefore Presbyters do know, that the Custom of the Church makes them subject to the Bishop, which is set over them; so let Bishops know, that Custom rather than the Truth of any Ordinance of the Lord's maketh them greater than the rest, and that with Common Advice they ought to Govern the Church.* To this *Hooker* replies, "To clear the sense of these "words therefore: Laws, which the Church from the beginning universally hath observ'd were some delivered by Christ "himself, with a *Charge to keep them to the worlds End*, as the "Law of Baptizing, and administering the Holy Eucharist; "some brought in *afterwards* by the *Apostles*, yet not without "the special Direction of the Holy Ghost, as occasions did "arise. Of this sort are those *Apostolical Orders*, and *Laws*, "whereby Deacons, Widows, Virgins were first appointed "in the Church.

"This Answer to St. *Hierom* seemeth dangerous, I have "qualified it as I may by addition of some words of restraint; "yet I satisfie not my self in my Judgment it would be altered. "Now whereas *Jerom*, doth term the Government of Bishops "by restraint, an *Apostolical Tradition*, acknowledging thereby "the same to have been the Apostles own Institution, it may "be demanded how these two will stand together; namely, "That the *Apostles* by Divine Instinct, should be as *Jerom* "confesseth, the Authors of that Regiment, and yet the *Custom*

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“from of the Church be accounted (for so by *Jerom* it may  
“seem to be in this place accounted) the Chiefest prop that  
“upholdeth the same? *To this we answer*, That as much as the  
“whole Body of the Church, hath Power to ALTER with  
“general consent, and upon necessary occasions, even the Po-  
“sitive Laws of the Apostles, if there be no Commandment  
“to the contrary, and it manifestly appears to her, that change  
“of times have clearly taken away the very reason of God’s  
“first Institution as by fundry Examples may be most clearly  
“proved; what Laws the Universal Church might change,  
“and doth not; if they have long continued without any *alte-*  
“*ration*; it seemeth that *St. Jerom* ascribeth the continuance  
“of such *Positive Laws*, tho’ instituted by God himself, to the  
“Judgment of the Church. For they which might Abrogate a  
“Law, and do not, are properly said to Uphold, to Esta-  
“blish it, and to give it *Being*. The Regiment therefore,  
“whereof *Jerom* speaketh, being Positive, and consequently  
“not absolutely necessary, but of a *Changeable Nature*, be-  
“cause there is no Divine Voice, which in expresse words  
“forbiddeth it to be changed, He might imagine both that it  
“came by the *Apostles* by very Divine Appointment at the  
“first, and notwithstanding after a sort, said to stand in force,  
“rather by the *Custom* of the Church, choosing to continue  
“it, than by the necessary constraint of any Commandment  
“from the Word, requiring *Perpetual Continuance* thereof.  
Thus *Hooker*, who a little after says, “Bishops albeit they  
“may avouch with Conformity of Truth, that their Autho-  
“rity hath thus descended even from the very Apostles them-  
“selves; yet the Absolute and Everlasting continuance of it  
“they cannot say that any Commandment of the Lord doth in-  
“joyn; And therefore must acknowledge, that the Church  
“hath Power by Universal Consent upon urgent cause to  
“take it away, if thereunto she be constrained through the  
“*Proud, Tyrannical, and unreformable Dealings of her Bishops.*—  
“Wherefore lest Bishops forget themselves, as if none on  
“Earth had Authority to touch their States, let them continu-  
“ally bear in mind, that it is rather the force of Custom,  
“whereby the Church, having so long found it good to con-  
“tinue under the Regiment of her vertuous Bishops, doth  
“still

“ still uphold , maintain , and honour them in that respect,  
 “ than that any such *true*, and *Heavenly Law* can be shewed,  
 “ by the Evidence whereof it may of a Truth appear, That  
 “ the Lord himself hath appointed Presbyters for ever to be  
 “ under the Regiment of Bishops , in what sort soever they  
 “ behave themselves.

This Answer of the Learned *Hooker* makes it manifest, that tho’ he held the *Institution* of Episcopal Superiority to be *Apostolical*; yet he was not of Opinion that ’twas *unalterable*. And altho’ he held it *Apostolical*, yet suggests as if there had been a Church Government instituted *before* the Episcopal took place. “ The Apostles of our Lord (says he) did according unto those Directions , which were given them “ from above, erect Churches in all such Cities as received “ the Word of Truth , the Gospel of God : All Churches “ by them erected, received from them the *same Faith*, the “ *same Sacraments* , the *same Form of Publick Regiment*. The “ Form of Regiment established by them at first was, That “ the Laity or People should be subject unto a College of *Ec-* “ *clesiastical Persons*, which were in every such City appointed “ for that purpose. These in their Writings they term some- “ time *Presbyters* , sometimes *Bishops*.——That in process of “ time the Apostles appointed under them Bishops, of an Or- “ der *Superiour above Presbyters* ; the cause wherefore they “ did appoint under themselves such Bishops as were not eve- “ ry where at the first, is said to have been those *Strifes* and “ *Contentions*, for remedy whereof, whether the Apostles alone “ did conclude of such a Regiment , or else *they* , together “ with the whole Church, judging it a fit and needful Policy, “ did agree to receive it for a *Custom* , no doubt but being “ established by them, on whom the Holy Ghost was poured “ in so abundant measure for the ordering of Christ’s Church, “ it had either *Divine Appointment* beforehand , or *Divine Ap-* “ *probation* afterwards.

This passage of *Hooker* , moves me to think he very much agreed with his most Reverend Metropolitan , Archbishop *Whitgift*, who vehemently asserts an actual change of Church Government in the Primitive Times, as well as the changeableness of it in all Ages of the Church. There are other



intimations in this Learned Author, which oblige me to conclude that the Church of *England* was not in his days come to a steady Resolution either about the Nature of a Particular Church *infima speciei*, or of the whole belonging to the Episcopal Office.

Touching the Nature of a Particular Church of the lowest Rank, whether Parochial or Diocesan, was not much with him; for speaking of the Dissimilitudes which in some respects are found to be between the present Bishops, and the Bishops

Lib. 7. Sect. 2. in the Primitive times, he grants that many things there are in the State of Bishops, which P. 4. the times have changed, saying, "That many

"a Parsonage at this day is larger than some ancient Bishopricks were.—To Men that have any part of Skill, what more evident and plain in Bishops than that Augmentation and Diminution in their Precincts, Allowances, Privileges, and such like, do make a Difference indeed; but no Essential Difference between one Bishop and another. But a

*Treatise of Episcopacy*, chap. 5.  
pag. 49.

Learned Nonconformist assures us, *That he shall try among other things, whether the Name of a Bishoprick will make a Parsonage and a Diocess to be Ejusdem speciei, and whether Magnitude do not make a specifick Difference between the Sea, and a Rivulet or a Glass of Water, or between a Ship and a Nutshell.* And I may add, that if there be no Essential Difference between a Bishoprick no larger than a Parsonage, and a Diocesan Bishoprick, the Controversie between the Church of *England* and generality of Nonconformists, may touching Church Government, be determined by such Condescensions made by the Church to the Dissenters, as are short of an Essential Alteration to Episcopacy. Let there be as many Bishopricks as there are considerable Parsonages, or Parishes indowed, and a Provision made for the Presbyters who are to assist the Bishops in the Government of these little Churches, and a Superiority of the Bishop above the Presbyters, or a Chieftty in the Regiment will be no longer a bone of Contention.

As to what belongs to the Episcopal Function as Different from the Presbyters, it's held by some that *Ordination, Confirmation* and *Jurisdiction*, are proper to it; Let us see then

*Hooker's*

Hooker's Judgment for the first Point, " There  
 " may be ( saith he ) sometimes very just and Lib. 7. Sect. 14.  
 " sufficient Reasons to all Ordination made pag. 37.  
 " without a Bishop. The whole Church Visible being the  
 " *true-Original-Subject* of all Power, it hath not ordinarily al-  
 " lowed any other than Bishops alone to Ordain : Howbeit, as  
 " the ordinary course is ordinarily in all things to be observed,  
 " so it may in some Cases not unnecessary, that we decline  
 " from the ordinary wayes. The Power of Ordination is ap-  
 " propriated to the Bishop by the Churches Allowance and no  
 " otherwise, and the same Church allowing Presbyters to Or-  
 " dain, their Ordination is Good , so that Ordination is not pro-  
 " per to a Bishop *quarto modo* , for it doth not *Conuenire* to him  
 " *semper & soli* ; and therefore he adds in the next Page, " That  
 " we are not simply without Exception to urge a  
 " lineal Descent of Power from the Apostles by con- Lib. 7. Sect. 6.  
 " tinued succession of Bishops in every Effectual pag. 14.  
 " Ordination.

For the second Point, " I make not Confirmation part  
 " of that Power which hath always belonged only unto Bi-  
 " shops ; because in some places the *Custom* was that Presby-  
 " ters might also Confirm in the absence of a Bishop.

Touching the last Point, How Bishops together with Pres-  
 byters have used to Govern the Churches under  
 them : " It is by *Zonaras* (saith he) somewhat Lib. 7. Sect. 7.  
 " plainly and at large declared, That the Bishop pag. 17.  
 " had his Seat on high in the Church above the Residue, which  
 " were present ; that a number of Presbyters did always there  
 " Assist him, and that in the Oversight of the People, those  
 " Presbyters were after a sort the Bishops *Coadjutors*. The  
 " Bishops and Presbyters who together with him governed  
 " the Church, are for the most part by *Ignatius* joynly men-  
 " tion'd ; They are Counsellors and Assistants of the Bishop.

Thus this great Man grants : That tho' Government in ge-  
 neral be necessary to the Church, yet no one particular kind  
 of Government is so ; That the Scriptures do not make the  
 Episcopal Government unalterable ; That the Power of confer-  
 ring Orders, is not by a Divine Law so appropriate to the  
 Bishops, that in no case an Ordination by Presbyters can be  
 valid,

valid ; That the Church Visible is the *true-Original-Subject* of all Power, and can alter the Government of the Church ; That Confirmation is not essential to the Office of a Bishop ; That Presbyters have a share in the Government ; That the Difference between the Bishop and Presbyter is in the Degree, the Bishop having a Chieftly in the Government, and Presbyters the Bishops Coadjutors, Assistants, Advisers and Counsellors.

The Learned *Bilson*, afterwards Bishop of *Winchester*, speaking of the Controversie between the Old Non-conformists and the Church of *England*, expresseth himself in these words. " Thus far we joyn, " That to prevent Dissention and Confusion,

*Perpetual Government of the Church.*

*Epistle to the Reader.*

" there must needs, even by God's Ordinance, " be a President, or Ruler of every Presbytery ; " which Conclusion because it is warranted by " the Grounds of Nature, Reason and Truth, and hath the " Example of the Church of God, *before, Under and after the* " Law, we accept as Irrefutable, and lay it as the *Ground-work* " of all that ensueth. But whether this *Presidentship* did in the " Apostles times, and by their Appointment go round by " course to all the Pastors and Teachers of every Presbytery, " or were by Election committed to One chosen as the fittest " to supply that Place so long as He discharged his Duty without blame, that is a main point betwixt us.—

But more particularly he adds, " In the Apostles I observe " four things needful for the first Founding and Erecting of " the Church, and four other Points that must be *Perpetual* in " the Church of Christ. These are the *Dispensing the Word,* " *Administring the Sacraments, Imposing of Hands, and guiding* " the Keys to shut or open the Kingdom of God. The first two " must be general to all Pastors and Presbyters of Christ's " Church ; but so do not the other two.—I have largely debated and made it plain, as well by the Scriptures as by other " Ancient Writers past all Exception, there have always been " selected some of greater Gifts than the Residue to succeed " in the Apostles Places, to whom it belonged, both to moderate the Presbyters of each Church, and to take the special " Charge of Imposition of Hands, and this their *Singularity* in " *Succeeding,*



“ Succeeding, and Superiority in Ordaining, have been observed  
 “ from the Apostles times as the *Peculiar* and *Substantial* marks  
 “ of Episcopal Power and Calling.

“ The Power of the Keys, and Right to Impose Hands (by  
 which he always means the Power to Ordain Ministers, and  
 Excommunicate Sinners) belong unto the Bishop, distinguishing  
 “ him from a Presbyter.

“ What the things are, which must abide for *Chap. 12. p. 208.*  
 “ ever in the Church I shewed before; it shall  
 “ suffice now to rehearse them; namely, *Power to Preach the*  
 “ *Word*, and *Administer the Sacraments*, the *Right use of the*  
 “ *Keys*, and *Imposition of Hands*.—These four parts for Bre-  
 “ vities sake, I often reduce to two Branches, which are *Do-*  
 “ *ctrine* and *Discipline*, comprizing in *Doctrine* the Dividing of  
 “ the Word and Dispensing of the Sacraments, and referring  
 “ the rest, I mean, the *Publick use of the Keys*, and *Imposition*  
 “ of *Hands to the Discipline*, or *Regiment of the Church*.

“ The Discipline and Government of the  
 “ Church, (I mean the *Power of the Keys*, and *Ch. 12. p. 213.*  
 “ *Imposing of Hands*) are two parts of Apo-  
 “ stolick Authority, which must remain in the Church  
 “ for ever. These Keys are double, the *Key of Knowledge*, an-  
 “ nexed to the *Word*, the *Key of Power* referred to the *Sacra-*  
 “ *ments*; Some late Writers by urging the one, abolish the  
 “ other; howbeit, I see no sufficient Reason to countervail  
 “ the Scriptures and Fathers; that Defend, and Retain both.  
 “ The *Key of Knowledge* must not be doubted of, our Sa-  
 “ viour in express words nameth it. *Wo be to you Interpreters*  
 “ *of the Law*, for ye have taken away the *Key of Knowledge*.  
 “ The *Key of Power* standeth in these words of Christ to Peter,  
 “ *I will give thee the Keys of the Kingdom of Heaven*, and  
 “ *whatsoever thou shalt bind on Earth, shall be bound in Hea-*  
 “ *ven*, &c. And likewise to all his Apostles, *What-*  
 “ *soever ye bind on Earth, &c.*—It resteth in this *P. 218.*  
 “ place to be considered to whom those Keys were  
 “ committed, whether *Equally to all Presbyters*, or *Chiefly to*  
 “ *Pastors*, and *Bishops*. The like must be done for *Imposition*  
 “ of *Hands*, whether that also pertain'd *indifferently to all*, or  
 “ *specially to Bishops*.

This

This is the State of the Point in Controversie; namely, Whether the Power of the Keys, and that of Imposition of Hands belong Equally and Indifferently to all Presbyters, and Bishops; or whether they do not belong chiefly and specially to Bishops: But whether the one or the other be affirm'd, 'twill unavoidably follow, that these Powers in a sense belong to both. Thus much is supposed in the very state of the Question, which is not, whether these Powers do not at all belong to Presbyters, but whether they do belong so much to Presbyters as unto Bishops, so that the holding them, to belong chiefly and specially unto the Bishop, implies, that they do, tho' in a lesser Degree, belong unto Presbyters. They appertain both to the Presbyter and Bishop, but not Equally, to the Bishop chiefly and specially. Now Conform hereunto the Learned Bilson saith, "The Bishop then,

Ch. 14. p. 293.

"or President of the Presbyters (for I stand not on Names, while I discuss their Powers) is by Christ's own Mouth pronounced to be the Angel of the Church; that is, the Chief Steward over God's Household, and Overseer of his Flock.—And touching the P. 319. "Presbyter's Power, He adds, That at first the Presbyters sate with the Bishop as Assessors, and Consenters, before Synods undertook such Causes; But after, when once Councils began to have the Hearing of Grievances, then sate the Presbyters with the Bishop only, as Beholders and Advisers of his Judgment.—The Private use of the Keys in appointing Offenders upon the Ac- P. 317. "knowledging their Sins, for a time to forbear the Lord's Table, we deny not to Presbyters.

However the Ambiguity of the Name of Bishop, and Community of many things incident, and appertinent both to Bishops and Presbyters, urged him to lay down certain Peculiar Marks and Parts of the Bishop's Office, whereby they are always Distinguished from Presbyters, and never Confounded with them, either in Scriptures, Councils or Fathers. "There were many Prerogatives (says Ch. 13. p. 244. "he) appropriate unto the Bishop, by the Authority of the Canons and Custom of the Church, such as "Reconciling of Penitents, Confirmation of Infants, and others "that

" that were Baptized, by *Laying on their Hands*, *Dedication*  
 " of Churches, &c. But the things *Proper* to Bishops; which  
 " might not be Common to Presbyters, were *Singularity*  
 " in *Succeeding*, and *Superiority* in Ordaining. These two, the  
 " Scriptures and Fathers reserve *only* to Bishops, they never  
 " Communicate them to Presbyters. The *Singularity* of one  
 " Pastor in every place preserveth the Peace and Unity of the  
 " Churches, and stoppeth Schisms and Dissentions,  
 " for which Cause they were first Ordained by the 246.  
 " Apostles. This is a certain Rule to Distinguish Bi-  
 " shops from Presbyters, the Presbyters were many in every  
 " City, of whom the Presbytery consisted. Bishops were al-  
 " ways *Singular*, that is, one in a City, and no more, except  
 " another intruded (which the Church of Christ counted a  
 " Schism) or else an *Helper* were given in respect of extream  
 " and feeble age; in which case the Power of the latter  
 " ceased in the presence of the former. And this *Singularity*  
 " of one Pastor in each place descended from the Apostles  
 " and their Scholars in all the famous Churches of the  
 " World by a *Perpetual Chair of Succession*, and doth to  
 " this day continue; but where Abomination or Desolation,  
 " I mean, Heresie or Violence, interrupt it.—The second  
 " assured sign of Episcopal Power, is *Imposition of Hands* to  
 " Ordain *Presbyters* and *Bishops*, for as *Pastors* were to have  
 " some to assist them in their Charge, which were  
 " *Presbyters*, so were they to have others to succeed P. 248.  
 " them in their Places, which were *Bishops*. And  
 " this Right by Imposing Hands to Ordain Presbyters and Bi-  
 " shops in the Church of Christ; was at first derived from  
 " the Apostles unto Bishops, and not unto Presbyters; and  
 " hath for these fifteen Hundred Years without Example or  
 " Instance to the contrary, till this our Age, remained in  
 " Bishops, and not in Presbyters.—*Jerom*, where he retcheth  
 " the Presbyters Office to the uttermost, of purpose to shew,  
 " that he may do by the Word of God as much as the Bishop,  
 " he excepteth this One Point as unlawful for Presbyters by  
 " the Scriptures. *Quid facit Excepta Ordinatione, Episcopus,*  
 " *quod Presbyter non facit?*



And whereas tis objected, That imposition of Hands was by the Presbytery, he answereth out of *Chrysostom*, that by the word *Presbytery* in that place of Scripture must be understood *Bishops*, not Presbyters, because Presbyters in the Apostles time did not impose Hands on a Bishop.

“All that we can say for the Power of Bishops  
P. 299. “above Presbyters out of the Scriptures, is this:

“That the Holy Ghost by the mouth of St. Paul  
“hath given the Bishop of each Place, Authority to *Ordain*  
“such as be worthy, to *examine* such as be faulty, and *Reprove*  
“and *Discharge* such as be *guilty* either of Unsound Teaching,  
“and Offensive Living. Thus much he saith to *Timothy*, and  
“to *Tite*, and in them to their Successors, and to all other  
“Bishops of Christ’s Church for ever.

The Power of Ruling the People is not *solely*, but  
P. 304. *chiefly* in the Bishop. “My meaning (says he) is soon

“understood. You establish one *Chief* in your *Pres-*  
“*byteries* by God’s Essential and Perpetual Ordinance, to exe-  
“cute that which you decree, whom you call a *President*.  
“How far I joyn with you, you shall quickly perceive. To  
“avoid *Tumults* and *Dissentions*, God hath Authorized One in  
“each Place and Church, Able, to have and maintain a *Pres-*  
“*bytery*, who with *Pastoral*, and *Fatherly Moderation*, should  
“Guide as well the *Presbyters* that *assist him*, as the *People* that  
“are *Subject to him*, according to the Laws of God and *Man*;  
“the Execution whereof is *Chiefly* committed to his Charge  
“that is the *Leader*, and *Overseer* of the rest: whom we  
“call a Bishop. His Power I call a *Moderation*, and not a  
“*Domination*; because the Wisdom of God hath likewise  
“allowed and provided Christian means as well to *Bridle*  
“him from wrongs, as to *Direct* him in Doubts. And  
whereas the Nonconformist tells him, that this is right the  
Power which they give to their Presbyteries; his Answer is,  
“Did you not put *Lay-Men* instead of Pastors to be *Presby-*  
“*ters*, and make them *Controulers*, where they should be  
“but *Advisers*, your Presbyteries might have some use in  
“the Church of God; tho’ far less now than when they first  
“began. And amongst the many uses of Presbyte-

P. 307. “ries, the Bishop is Positive, “That at first, left  
“the

“ the Bishops *only* will should be the Rule of all things  
 “ in the Church , the *Government* of the Church was so pro-  
 “ portioned that neither the Presbyters should do any thing  
 “ without their Bishop; nor the Bishop dispose Matters of Im-  
 “ portance without his Presbytery.

He distinguisheth between the *Private* use of the Keys  
 in Refusing to give the Lord's Supper unto the Impeni-  
 nent, and the *Publick* use of the Keys , whereby the obsti-  
 nate Person is excluded from all Fellowship of the Faithful,  
 as well Sacred as Civil ; The first belongs to the Presbyter,  
 the last was by the Church of God allowed always  
 and only to Bishops. So in another place.—“ For P. 320.

“ our parts, tho' we take the Power of the Keys to be  
 “ *Common* to all that have Pastoral Charge of Souls, in *their*  
 “ *Degree*, yet to avoid the infinite Showers of Excommu-  
 “ nication, which would overflow all Churches and Pa-  
 “ rishes, and the intolerable Quarrels and Brabbles that  
 “ would ensue, if every Presbyter might Excommunicate  
 “ without the Bishops consent and Licence , we praise the  
 “ Wisdom of God's Church in suffering no Inferiour to  
 “ Excommunicate without the Bishop's consent and Li-  
 “ cence.

Thus far this Learned Bishop, who urgeth the singula-  
 rity of Succession and Superiority in Ordination, to be the  
 Essential Marks of a Bishop, as he differs from a Presby-  
 ter, yet not divesting the Presbyter of all Governing  
 Power in the Church of Christ. His Pleading for a Su-  
 periority of Power in the Bishop, carries in it the grant  
 of a lesser degree of the same Power, as belonging to the  
 Presbyter, and the denying Presbyters the Exercise of  
 this Power without the consent of the Bishop, is but by  
 an Ecclesiastical Constitution, such as that which makes  
 the Reconciling Penitents, and Confirmation to be rather  
 Peculiar to the Bishop for the Honour of his Calling, than  
 for any Necessity of God's Word.

Thus I have gone through the Principal Writers about  
 Church Government that were in Queen *Elizabeths* Reign;  
 namely, *Alley* Bishop of *Exeter*, *Pilkington* Bishop of *Du-*

refme, Jewel Bishop of Salisbury and Whitgift, Archbishop of Canterbury, who held, that according to the Scriptures, there was no Difference between a Presbyter and a Bishop, that in Scripture account their Office and Powers were the same, and that the Apostles did not leave behind them any one kind of Church Government to be observed throughout all the Churches at all times. These were followed by Dr. Cosins, Dr. Low, and Bishop Bridges.

The Learned Willet, in his *Synopsis Papismi*, a Book Published at least three or four times in Queen Elizabeths Days, and afterwards by King James his Special Command, doth in most things agree with the Bishops; but now mention'd, and being more particular than they, affirming out of Jerom, That Confirmation and Ordination were appropriated to the Bishop, rather for the Honour of their Priesthood, and the Peace of the Church, than by necessity of any Law; the same he saith of the Jurisdiction of the Church; adding, That anciently there were no distinct Consecrations of Bishops. The thing wherein he may be supposed to differ from them is, that an Inequality amongst the Presbyters, and the Presidency of some one above the other for Orders sake, he holds to be Apostolical; but herein differs not from the Old Nonconformists.

After these, I have given the Judgments of Saravia, Archbishop Bancroft, the Judicious Hooker, and Bishop Bilson; who affirm, the Government of the Church to be Apostolical. Tho' formerly 'twas esteemed dangerous to the Civil Government to hold, that Church Government must now be the same 'twas in the Apostles days; yet it's look'd on by these, as what ought to be. The Government of the Church with them is a Divine and Apostolical Institution, but not Unalterable. Bilson, I confess, says, it is Perpetual, and yet Bishop Downname, who most willingly and gladly professeth to consent in Judgment with

P. 2. Him, doth solemnly Declare in these words, "That  
"although

Defence of his Sermon, p. 26.

\* Downname, who most willingly and gladly professeth to consent in Judgment with



“although he holds the Calling of Bishops in respect of  
 “their first Institution, to be an *Apostolical*, and so a Di-  
 “vine Ordinance, yet that he doth not maintain it to  
 “be *Divini Juris*, as intending thereby, that it is *Gene-*  
 “rally, *Perpetually*, and *Immutably* necessary; as though  
 “there could not be a True Church without it. And  
 within a few Pages after this, He declares his Opinion  
 to be the same with King James’s; who doth say, That  
 it is granted to every *Christian King, Prince, and Com-*  
*monwealth* to prescribe to their Subjects, that Outward Form  
 of Ecclesiastical Regiment, which may seem best to agree with  
 the Form of their Civill Government; but so as they swerve  
 not at all from the Grounds of Faith, and True Religion.  
 This, saith Downname, maketh not against the Govern-  
 ment of Bishops; as I maintain it. Tho’ I hold the  
 Government-*Episcopal* to be of *Apostolical* and *Divine*  
 Institution; yet not as *Generally*, *Perpetually* and *Immuta-*  
*bly* necessary. He doth not hold it necessary in all Pla-  
 ces; nor in all Ages, but to be changeable by Man;  
 and if herein He and *Bilson* accord, the *Perpetuity Bilson*  
 is for, will admit of a Change.

But whether *Downname* gives us *Bilson’s* Notion, when  
 he states his own, I will not contend, nor is it need-  
 ful I should; It’s enough to my purpose, that the diffe-  
 rence he placeth between a Bishop and Presbyter is on-  
 ly in *Degree*, that *Confirmation*, and *Excommunication* be-  
 long unto Presbyters; and that *Bilson’s* Bishop differs more  
 from the Bishops by Law Established than from the Non-  
 conformist Parish Presbyters.

*Bancroft* professes to agree with *Robinson*, *Feynolds*, and  
*Fulk*, who differed not from the Old Nonconformists, and  
*Hooker* never thought the Government of the Church to  
 be in all Places and Ages necessarily the same; nor did  
 he look on Bishops to be of a Different Order from Pres-  
 byters, but to be of the same Order, differing only in  
*Degree*, the Bishop having only a Chiefty of Power in the  
 Church,

( 54 )  
Church, nor did any Great Men of the Church of *England*, in Queen *Elizabeths* time, null the Ministry or Church State of the Reformed either in *Scotland* or beyond the Seas; They held their Churches to be true Churches, and their Government to be such as agreed with the General Rules of God's Word, and tho' some esteemed the Ordination only by Presbyters to be defective, yet did not judge it to be Invalid, but admitted those who had their Ordination only from Presbyters abroad, to Ecclesiastical Promotions, on no other terms than their Subscribing the Articles of Religion, which concern the Faith, and Doctrines of the Sacraments only.

These Sentiments; which our first Reformers entertain'd about Episcopacy are such, as would (if the Government of the Church be at this time Fram'd accordingly ) contribute much to the Peace of the Church, and Healing our Divisions; and seeing they are most admirably copied out unto us in the Learned Archbishop *Usher's Reduction of Episcopacy*, I will with some Notes present it to the Reader's more Deliberate Consideration.

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## C H A P. VI.

*Archbishop Usher's Reduction of Episcopacy with some Notes on it.*

" *The Reduction of Episcopacy unto the Form of Synodical Government received in the Ancient Church; proposed in the year 1641. as an Expedient for the prevention of those Troubles, which afterwards did arise about the matter of Church-Government.*

*" Episcopal and Presbyterian Government Conjoyned.*

" **B**Y Order of the Church of England all Presbyters are charged to administer the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Realm hath received the same; And that they might the better understand what the Lord had commanded therein, the Exhortation to St. Paul, to the Elders of the Church of Ephesus is appointed to be read unto them at the time of their Ordination; Take heed unto yourselves and to all the Flock among whom the Holy Ghost hath made you Overseers to Rule the Congregation of God, which he hath purchased with his Blood.

*The Book of Ordination.*

*Ibid. ex Act. 20. 27, 28.*

*Ποιμαίνετε* so taken in Mat. 2. 6. Revel. 12. 5. & 19. 15.

*Notes.*

Thus it was in the *Old Book* of Ordering Priests and Deacons; but on the Restauration of Charles II. there were such Alterations made in the Books of Common Prayer and Ordering Bishops, Priests and Deacons, as do plainly shew, that tho' heretofore the Presbyters had Power to Rule, yet now they have none.



In the *Act of Uniformity*, 14 Car. 2. it is Declared, " That  
" the King's Majesty (according to his Declaration of 25. *Octo-*  
" *ber*, 1660.) granted his Commission under the Great Seal of  
" *England*, to several Bishops, and other Divines, to Review  
" the Book of Common Prayer, and to prepare such Altera-  
" tions, and Additions, as they thought fit to offer : And af-  
" terwards the Convocations of both the Provinces of *Canter-*  
" *bury* and *York*, being by his Majesty called and Assembled,  
" (and now sitting) his Majesty hath been pleased to Autho-  
" rize and require the Presidents of the said Convocations,  
" and other the Bishops, and Clergy of the same, to Review  
" the said Book of Common Prayer, and the Book of the Form  
" and Manner of the making and Consecrating of Bishops,  
" Priests and Deacons ; And that after mature Consideration,  
" they should make such Additions, and Alterations in the said  
" Books respectively, as to them should seem meet and con-  
" venient ; And should Exhibit, and Present the same to his  
" Majesty in Writing, for his further Allowance, or Confir-  
" mation ; since which time, upon full and mature Delibe-  
" ration, they, the said Presidents, Bishops, and Clergy of  
" both Provinces, have accordingly Reviewed the said Books,  
" and have made some Alterations, which they think fit to  
" be inserted to the same, and have Exhibited and Presented  
" the same unto his Majesty in Writing. All which his Ma-  
" jesty having duly considered, hath fully Approved and Al-  
" lowed the same, and recommended to this present Parlia-  
" ment.

The Books thus altered, were by this Parliament confirm'd  
and established, and the *Alterations* such as make the Office of  
the Presbyter quite another thing than it was before ; for tho'  
in the old Book of Ordering Bishops, Priests and Deacons,  
the Reading unto the Presbyters at the time of their Ordina-  
tion, *Acts* 20. 27, 28. did put it out of Doubt, that the Pres-  
byters were vested with the Pastoral Office, having Power gi-  
ven 'em to Rule the Church ; In the new Book this Exhortation  
is removed from the Presbyters Ordination unto the Consecra-  
tion of Bishops, thereby manifestly Evincing the *Pastoral Power*  
to be taken from the Presbyter, and seated with the Bishop  
only, and accordingly the name [*Pastor*] which was in the  
old

old Book given unto the Presbyter ; is in the new omitted, and in several places the word [*Curate*, or *Priest*] substituted in its stead ; and whereas, in the old Book, the Presbyter was admitted [to the *Ministry of Priesthood*] in the new it's to the [*Order*] and Ministry of Priesthood, thereby making Priesthood an *Order* distinct from those of *Deaconship* and *Episcopacy*. In the Consecrating of Bishops in the *Collect*, to shew what they mean by Bishop more than formerly, it's added by way of Explication to all *Bishops* [*the Pastors of thy Church*] and in the Prayer for the Bishop [*Almighty God, &c.*] in the old Book 'twas, *Replenish him so with thy Truth— that He may faithfully serve thee in this Office to the Edifying of thy Church* ; in the new it is [*to the well Governing thy Church.*] And when the Archbishop and other Bishops present, do lay their Hands on the Elected, and according to the old Book, were to say, [*Receive the Holy Ghost, &c.*] in the new it's added [*for the Office and Work of a Bishop Now committed unto thee by the Imposition of our Hands in the Name of the Father, &c.*]

Thus the Alterations by Law established do clearly shew, that both the *Name* and *Office* of a *Pastor* is taken from the Presbyter, and transferr'd over to the Diocesan, who alone hath the Power of Ordering Priests and Deacons, and of Governing or Ruling the Church ; whence it follows, that as there is but *One Pastor in a Diocese*, there is but one Church ; That all Parish-Assemblies are but parts or parcels of this One single Church, under the Conduct and Government only of the Diocesan Bishop, their only Pastor ; That all Ordinations by Presbyters are of no greater Validity than those by Deacons or Lay-men ; and therefore altho' Ordination is no more to be repeated than Baptism, yet those who have had their Ordination only by Presbyters, must be Ordained again, or not admitted unto any Benefice, nor allowed the Exercise of the Priestly Office, nor be esteemed *Lawful Priests* ; so that as there is a vast Difference between Queen *Elizabeth's* Bishops and *Charles the Second's*, so between Queen *Elizabeth's* Law, and King *Charles's*. “ *Q. Elizabeth's* Act runs thus, *That every Person under the Degree of a Bishop, which doth or shall pretend to be a Priest or Minister of God's Holy Word and Sacraments, by reason of any other Form of Institution, Consecra-*  
tion,

“tion, or Ordering, than the Form now used in the Reign of our  
“most Gracious Sovereign Lady—shall—declare his Assent,  
“and subscribe to all the Articles of Religion, which only concern  
“the Profession of the true Christian Faith, and the Doctrine  
“of the Sacraments, comprised in a Book Entituled, Articles,  
“&c. [viz. 39 Articles]—upon pain, that every such Person  
“which shall not subscribe, shall be (*ipso facto*) deprived, and  
“all his Ecclesiastical Promotions shall be void, as if he had  
“been naturally dead.

King Charles his Law is thus, “That no Parson, who  
“is Incumbent, and in the Possession of any Parsonage or Be-  
“nefice, and who is not in Holy Orders by Episcopal Ordina-  
“tion, or shall not be before the said Feast-day of St. Bar-  
“tholomew, Ordained Priest or Deacon, shall have, hold, or en-  
“joy any Parsonage with Cure—but shall be utterly disabled,  
“and *ipso facto* deprived of the same, and all his Ecclesiastical Pro-  
“motions shall be void, as if he had been naturally dead.

Touching Persons ordained by any other Form than the  
Episcopal, a Subscription to the Articles was sufficient by 13 Eliz.  
c. 12. to Qualifie them for Spiritual Promotion, and Whitting-  
ham’s, whose Ordination was only by Presbyters abroad, was  
esteemed good, and he enjoyed his Benefice to the day of his  
death, as *Traverse*, in his *Supplication* to the Council, affirms:  
but tho’ the Articles be subscribed unto by one having only an  
Ordination by Presbyters, he must be ordained by the Bishop,  
or not admitted to any Ecclesiastical Promotion; or if admit-  
ted, he is *ipso facto* deprived; and whoever consults the Book  
of *Ordering Presbyters*, will find that the whole of it plainly  
declares, that the former Ordination of the Person thus re-or-  
dained, was invalid and null, and that till now he was never  
of the Presbyters Office; for the Ordination of one never be-  
fore ordained, and the Ordination of him who was formerly  
ordain’d by Presbyters, is the same.

Whether I am right in these my Sentiments, I appeal to  
the Right Reverend and Reverend Bishops and others of the  
Dignified Clergy, who, with the greatest importunity, are  
desired to declare their Judgments in this Matter.

To know what the Government of the Church of England  
is, that is by Archbishops, Bishops; and what is the Office of a  
Presbyter,



Presbyter, what that of a Bishop, is a matter of extraordinary importance.

If it be the same it was in *Edward the Sixth* and *Queen Elizabeth's* days, which is the same with what the Learned Archbishop *Usher* was for, the greatest Bone of Contention between the *Cons* and *Noncons* will be removed farther. Every Parish-Presbyter will be granted to be a *Pastor*, vested with a Right to Rule the Church, (from whence, saith the Learned Archbishop, the name of *Rector* also was given unto him at first) and to administer the Discipline of Christ, as well as to dispense the Doctrine and Sacraments, and the difference between the Bishop and the Presbyter to be only in Degree, and not in Order, as this Learned Pimate ever held, as he saith in an Answer to an abusive Report, that went abroad of him: "I have ever declared my Opinion to be (saith he) That *Episcopus & Presbyter gradu tantum differunt, non Ordine*, and consequently that in places where Bishops cannot be had, the Ordination by Presbyters standeth valid; and Dr. *Bernard* in his *Ani-madversions* on the Archbishop's Opinion, asserts; That in this Judgment he was not singular; Dr. *Davenant*, that Pious and Learned Bishop of *Salisbury*, consents with him in it, produceth the Principal of the *Determinat. 2. Schoolmen, Gulielmus Parisiensis, Gerson, Du-rand, &c. Episcopatus non est Ordo præcise distinctus à Sacerdotio simplici, &c. non est alia potestas Ordinis in Episcopis quam Presbyteris, sed inest modo perfectioni*. And declares it to be the general Opinion of Schoolmen, &c. And where-as the Pimate saith, That in Cases of Necessity, where Bishops cannot be had, the Ordination by Presbyters standeth valid: Bishop *Davenant* concurs with him also, and produceth the Opinion of *Richardus Armathanus* (one of this Pimate's Predecessors, and one of the most Learned men in his time) to be accordingly. To which divers others might be added, as in special Dr. *Field* sometimes Dean of *Glo-cester*, in his Learned Book of the Church, where this Judgment of the Pimate, and the Concurrence of Bishop *Davenant's*, is largely confirmed. But that Book Entituled, *The Defence of the Ordination of the Ministers of the Reformed Churches*

Lib. 3. c. 39. &  
lib. 5. c. 27.

“ *ches beyond the Seas*, maintained by Mr. Archdeacon Mason  
 “ against the *Romanists* (who wrote also a Defence of Episco-  
 “ pacy, and of the Ministry of the Church of England) is suf-  
 “ ficiently known, and I have been assur’d it was not only the  
 “ Judgment of Bishop Overal, but that he had a Principal hand  
 “ in it. He produceth many Testimonies, the Master of the  
 “ Sentences, and most of the Schoolmen, Bonaventure, Thomas  
 “ Aquinas, Durand, Dominicus Soto, Richardus Armachanus, To-  
 “ status, Alphonsus à Castro, Gerson, Canisius to have affirm’d  
 “ the same; and at last quotes Medina, a Principal Bishop of  
 “ the Council of Trent, who affirm’d, That Jerom, Am-  
 “ brose, Augustine, Sedulius, Primasius, Chrysostome, Theodoret,  
 “ Theophylact were of the same Judgment also. In a word, if  
 “ the Ordination of Presbyters in such places where Bishops  
 “ cannot be had, were not *valid*, the late Bishops of Scotland  
 “ had a hard Task to maintain themselves to be Bishops, who  
 “ were not Priests, for their Ordination was no other.

What Dr. Bernard mentions about the Archbishop’s dislike  
 of the late Prerbyterians here in England, is not so much against  
 their Exercising the Power, as the Manner of their Exercise,  
 they did not add to the Imposition of Hands [*Receive the Holy  
 Ghost, &c.*] nor so much as these words [*Be thou a faithful  
 Dispenser of the Word of God and of his Holy Sacraments, &c.*]  
 Moreover in the Close to the Reduction the Primate and Dr.  
 Holdsworth aver, That the Suffragans, mentioned in the second  
 Proposition, may lawfully use the Power both of Jurisdiction  
 and Ordination according to the Word of God and the Prac-  
 tice of the Ancient Church, who yet are but the *Chorepiscopi*,  
 of no other Order than the Presbyters, as hereafter I shall  
 prove. A Declaring therefore thus much, namely, That the  
 Presbyter is of the same Order, vested with the Power both  
 of Order and Jurisdiction, and an entrusting them with the  
 Exercise thereof, as in the second Proposition, will contri-  
 bute very much towards a well Established Comprehension; And  
 in Requital it’s not to be doubted, but the *Latitudinarian Non-  
 conformist*, of which there are a great number in this Kingdom,  
 will readily yield to the Presidency of one Presbyter, for the  
 sake of Union, to be over them, and close with what the Arch-  
 bishop further adds.

Archbishop.



“ Of the many *Elders*, who in common *Ruled* the Church of  
 “ *Ephesus*, there was one *President*, whom our Saviour in his  
 “ *Epistle* to this Church, in a peculiar manner  
 “ *stileth* the *Angel of the Church of Ephesus*: and *Revel. i.*  
 “ *Ignatius* in another *Epistle* written about  
 “ twelve years after unto the same Church, calleth the *Bishop*  
 “ thereof *Betwixt* the *Bishop* and the *Presbytery* of that  
 “ Church, what an *Harmonious Consent* there was in the Or-  
 “ *dering* of the Church Government; the same *Ignatius* doth  
 “ fully declare, by the *Presbytery*, which *St. Paul*,  
 “ understanding the *Community* of the *rest of the* 1 Tim. 4. 14.  
 “ *Presbyters* or *Elders*, who then had a hand,  
 “ not only in the *Delivery* of the *Doctrine* and *Sacraments*,  
 “ but also in the *Administration* of the *Discipline* of *Christ*:  
 “ for further proof of which, we have that known *Testimony*  
 “ of *Tertullian* in his general *Apology*  
 “ for *Christians*. In the Church are used  
 “ *Exhortations*, *Chastisements*, and *Divine*  
 “ *Censure*; for *Judgment* is given with  
 “ great advice; & amongst those, who are  
 “ certain they are in the sight of *God*; and  
 “ it is the chiefest foreshewing of the *Judg-*  
 “ *ment* which is to come, if any man have  
 “ so offended, that he be banished from  
 “ the *Communion* of *Prayer*, and of the  
 “ *Assembly*, and of all *Holy Fellowship*:  
 “ The *Presidents* that bear *Rule* therein,  
 “ are certain approved *Elders*, who have  
 “ obtained this *Honour*, not by *Reward*,  
 “ but by good *Report*, who were no other  
 “ (as he himself intimates elsewhere)  
 “ but those from whose hands they used  
 “ to receive the *Sacrament* of the *Eu-*  
 “ *charist*.

“ For with the *Bishop*, who was the  
 “ *Chief President* (and therefore stiled  
 “ by the same *Tertullian* in another  
 “ place \* *Summus Sacerdos* for distin-

Ibidem etiam Exhorta-  
 tiones, Castigationes, &  
 censura Divina; nam &  
 judicatur magno cum pon-  
 dere, ut apud certos de  
 Dei conspectu, summum  
 summum; futuri iudicii  
 præjudicium est, si quis  
 ita deliquerit, ut à Com-  
 municatione Orationis, &  
 Conventus & omnis sancti  
 Commercii relegatur: præ-  
 sident, probati quique; Se-  
 niores, honorem istum non  
 pretio, sed Testimonio  
 adepti. *Tertul. Apologet.*  
 c. 39.

Nec de aliorum mani-  
 bus quam Præsidentium  
 sumimus. *Id. de Corona Mi-*  
*litis, c. 3.*

\* Dandi quidem Bap-  
 tismi habet jus Summus  
 Sacerdos, qui est Episco-

pus, dehinc Presbyteri & Diaconi. *Id. de Baptis. c. 17*

“ *Clion*



" (tion sake) the rest of the Dispensers of the Word and Sa-  
 " craments joyned in the *Common Government* of the Church;  
 " and therefore, where in Matters of Ecclesiastical Judicature,  
 " *Cornelius* Bishop of *Rome* used the re-  
 " ceived Form of gathering together the  
 " *Presbytery*; of what persons that did  
 " consist, *Cyprian* sufficiently declareth,  
 " when he wisheth them to read his  
 " Letters to the flourishing Clergie, which  
 " there did Preside or Rule with him. The  
 " presence of the Clergie being thought  
 " to be so requisite in matters of *Epis-*  
 " copal Audience, that in the fourth  
 " Council of *Carthage*, it was conclu-  
 " ded, That the Bishop might hear no  
 " mans cause without the Presence of the  
 " Clergie, and that otherwise the Bishop's  
 " Sentence should be void, unless it were  
 " confirm'd by the Presence of the Clergie;  
 " which we find also to be inserted in-  
 " to the Canons of \* *Egbert*, who was  
 " Archbishop of *York* in the *Saxon* times,  
 " and afterwards in the Body of the  
 " || *Canon Law* it self.

Florentissimo illic clero  
 tecum praesident. *Cyp. Epist. 55. ad Cornel.*

Ut Episcopus nullius cau-  
 sam audiat absq; praesen-  
 tia Clericorum suorum, alioquin irrita erit senten-  
 tia Episcopi, nisi Clerico-  
 rum praesentia confirme-  
 tur. *Concil. Carthag. IV. cap. 23.*

\* Except. *Egberti*, c. 43.

|| 15. q. 7. c. nullus.

" True it is, that in our Church this kind of *Presbyterial*  
 " Government hath been long disused, yet seeing it still pro-  
 " fesseth, that every *Pastor* hath a Right to Rule the Church  
 " (from whence the name of *Rektor* also was given at first unto  
 " him) and to Administer the Discipline of *Christ*, as well as to  
 " Dispense the Doctrine and Sacraments, and the Restraint of  
 " the Exercise of that Right, proceedeth only from the Cu-  
 " stom now received in this Realm, no man can doubt, but by  
 " another Law of the Land, this hindrance may be well re-  
 " moved; And this Ancient Form of Government by the uni-  
 " ted Suffrages of the Clergy, might be reviv'd again; and  
 " with what little shew of Alteration, the Synodical Conventi-  
 " ons of the Pastors of every Parish might be accorded with  
 " the Presidency of the Bishops of each Diocese and Province,  
 " the

“ the indifferent Reader may quickly perceive by the perusal of  
 “ the ensuing Propositions.

## I.

“ In every Parish the *Rector*, or incumbent *Pastor*, together  
 “ with the Church-Wardens and Sides-men, may every Week  
 “ take notice of such as live scandalously in that Congrega-  
 “ tion, who are to receive such several Admonitions and Re-  
 “ proofs as the Quality of their Offence shall deserve: And if  
 “ by this means they cannot be reclaimed, they may be pre-  
 “ sented to the next *monthly Synod*, and in the mean time de-  
 “ barr’d by the *Pastor* from Access unto the Lord’s Ta-  
 “ ble.

## Notes.

The Name *Rector*, which signifieth a Governour or Ruler, was anciently given in common to Prelates, Bishops, Abbots, and Parish-Presbyters, but chiefly to the Parish-Priest or Parson that had Cure of Souls, as *DU FRESNE* observes out of the Lombardian Laws, and *Charles the Great’s* Capitulars, and the *Almaine* Charter.

*lib. 3. tit. 75. &c.* Maxime Rector Ecclesiæ qui ut in Charta *Alaman.* 43. apud Goldastum. *DU Rector.*

Restores Ecclesiarum  
 Prælati, Episcopi, Abba-  
 tes Parochiarum Presbyte-  
 ri in lege Longob. l. 3. tit.  
 1. Sect. 42. tit. 10. Sect. 4.  
 In Capitularibus Carol. M.  
 vulgo, Curio, seu Curitus,  
*DU FRESNE* Glos. in verb.

*Lindwood* also in his *Provincial Con-stitution*, declares the same; and \* *Cow-ell* affirms, That in our *Common Law*, *Rector Ecclesiæ Parochialis*, is he that hath the Charge or Cure of a Parish-Church; qui tantum Jus in Ecclesiâ Parochiali habet, quantum Prælatus in Ecclesiâ Collegiatâ, That a Parson and Rector were anciently the same: So † *Bracton*, Sciendum quod Rectoribus Ecclesiarum Parochialium competit Assisa, qui institui sunt per Episcopos & Ordinarios, ut Personæ. *Lindwood* holds the same: For, as he avers, That in aliquibus locis

Communiter loquendo  
 [per ipsorum Rectorum]  
 intelligas de Rectoribus  
 Ecclesiarum Parochialium.  
 Poteſt etiam intelligi de  
 omni Prælato Ecclesiæ.  
*Lindw. de Conſu. c. nullus*  
*ver. nullus Rector, & ver.*  
*Ipsorum Rectorum.*

\* *Vid. Cowell’s Interpreter*, in Verb. *Rector*.

† *Lib. 4. Tract. 5. ca. pri.*

De Præſump. c. ne Le-  
 pra, Sect. quod ſi. ver. Per-  
 ſonatus,

*Rectores Ecclesiarum vocantur Personæ*, so he is as expres, that *hæc dictio Personæ, est vulgare Anglicorum, & ponitur pro Rectore.* *Wats* in his *Glossary*, observing the Word *Personatus* in *Otho's Constitutions*, delivered by *Matthew Paris* in *Henry the Third's* days, and in

In quibus focis omni-  
bus accipitur pro Recto-  
ria, quam a Personage vo-  
camus.

De Confel. Personar. &  
Cleric. Quod in quodam  
ver. Persona.

*Pope Innocent's* Letter to the Abbot of *St. Albans*, assures us, that it signifies a *Rectory*, and the *Persona*, or *Parson*, is the *Rector*. *John de Athon* in his *Commentary* on *Otho's Constitutions* on the Word *Persona*, saith, (i.e.) *Rectores; loquitur enim secundum vulgare Anglicorum.*

It is also clear from *Lindwood*, that *Vicars Perpetual* were anciently acknowledged to be *Rectors* or *Governours* of the *Parish-Church*; and therefore on the Constitution of *Simon Langham*, where it's Ordain'd, That *Nullus Rector* presume to sell those *Tithes* of his Church not yet received, before the *Annunciation* of the *Blessed Mary*, it must be understood also of *Vicars Perpetual*: And *John de Athon* is very large in discussing, and positive in determining it: For, saith he, out of *Innocent's Extrav.* though if you consider a *Vicar Perpetual*, with respect to his *Rector*, whose *Vicar* he is, he is not called a *Rector*; yet if compared with others, he is a *Rector*.

Nullus Rector, supple  
vel Vicarius, ubi est Per-  
petuus De Consuet. c. Nul-  
lus Rector, ver. Nullus  
Rector.

Credo respectu Recto-  
rum Vicarium dici Inti-  
tulatum, respectu vero a-  
liorum nominare debet  
Rectorem. Constit. Otho. de  
Instit. Vicarior. verb. ad Vi-  
car.

*John de Athon* is very large in discussing, and positive in determining it: For, saith he, out of *Innocent's Extrav.* though if you consider a *Vicar Perpetual*, with respect to his *Rector*, whose *Vicar* he is, he is not called a *Rector*; yet if compared with others, he is a *Rector*.

It's then very plain, That anciently every *Parson* and *Vicar Perpetual*, were called *Rectors* or *Governours*; and why? but because they were vested with a Right to Govern their Churches, notwithstanding which, it cannot now be inferr'd, that those who still bear the Name of *Rector*, are *Governours* of the Church; For the ancient Constitution of the Church is not only altered, whereby *Parish Presbyters*, *Parsons*, *Rectors* and *Vicars Perpetual*, have lost all their ancient Power of Ruling; but by reason of *Impropriations*, mere *Laicks*, ever since the Statute of *Dissolution*, that took away *Appropriations* from



from the Church, have been *Parsons* and *Rectors*, but not *Rulers* of the Church.

Sir Henry Spelman very Learnedly doth prove, *Of Titus*, c. 29. That after the Appropriations, the Parsonage still continues Spiritual, as well in the Eye of the Common Law, as of the Canon Law: for if it became Temporal by Appropriation, then were it within the Statute of *Mortmain*, and forfeited by that Act; and as it continues *Spiritual*, it must be made to a Spiritual Person, and not Temporal, Spiritual Things and Spiritual Men being Co-Relatives, that cannot in Reason be divorced. However, we see that, *de facto*, Lay-men are possess'd of these Spiritual Impropriations, and thereby are become the Parsons and Rectors; and the Ecclesiastical Incumbent, who hath the Cure of Souls, is his Vicar, who, although according to the Ancient Dialect, might be called *Rector*, when compared with others, yet not with respect to the Lay-man, the Parson or Rector of the Parish: He that hath the Parsonage or Rectory, is the Parson or Rector; and that is the Lay-Impropriator.

Besides, according to what hath been offer'd in the first Note, it's plain, that now no Governing Power is left with the Parish-Presbyter; He is not only denied the Exercise of such a Power, but divested of the Power itself; and if any of 'em have the Name of *Rector* left 'em, it's *vox & præterea nihil*.

If in this I am mistaken, the Fathers of the Church are humbly desired to tell the World so; but whether I am mistaken or no, the restoring the Parish-Presbyters to the ancient Power of Rectors, and the Exercise of it; will be a great step towards the healing our Breaches, especially if what the ancient *Chorepiscopi*, whom I must again mention, who were but Presbyters, enjoyed, may be allowed them: Of whom, more in my Notes under the next Proposition.

“Whereas by a Statute in the Six and Twentieth Year of King Henry the Eighth (revived in the First Year of Queen Elizabeth), *Suffragans* are appointed to be erected in Twenty Six several places of this Kingdom, the Number of them might very well be conformed unto the Number of the several *Rural Deanries*, into

“ which every Diocess is sub-divided ; which being done, the  
 “ *Suffragan* supplying the place of those who in the ancient  
 “ Church were called *Chorepiscopi*, might every Month assemble  
 “ a Synod of all the *Rectors*, or incumbent *Pastors* within the  
 “ Precinct, and according to the *major part* of their Voices,  
 “ conclude all Matters that shall be brought into Debate before  
 “ them.

*Notes.*

The *Suffragans* appointed to be erected in the Twenty Sixth Year of *Henry* the Eighth, were to be consecrated by the Archbishop, and Two other Bishops, or *Suffragans*, and by them admitted to the Episcopal Dignity ; but yet were not to use, have, or execute any Jurisdiction or Episcopal Power or Authority within their said Sees, nor within any Diocess or place of this Realm, or elsewhere within the King's Dominions, but only such Jurisdiction, Power and Authority as shall be *Licensed* and *Limited* to them, to take, do, and execute by a Commission from the Bishop of the See in which he is a *Suffragan* ; nor were they to use any Jurisdiction, Ordinary, or Episcopal Power otherwise, nor longer time than *limited* by such Commission.

These were the *Suffragans* appointed to be erected by *Henry* the Eighth, who though Consecrated and Ordained to the Episcopal Dignity, yet must exercise no other Episcopal Power than was delegated to 'em by the Diocesan's Commission, which was a very precarious and uncertain thing. This Learned Archbishop doth therefore move, that instead of this sort of *Suffragan*, we might have men to supply the place of the ancient *Chorepiscopi*, who were not at first under such Limitations, tho without Episcopal Consecrations, they were vested with the Powers and Authorities of *City Bishops*; and that they might be conform'd to the Number of *Rural Deanries*. A motion, which if closed with by the Church of *England*, would, no doubt, touching this part of the Controversie about the Government of the Church, heal the Division ; and the Church in her Condescension herein, would conform unto an ancient Practice of the Church, recogniz'd by all to be common, at least in the *Third Century* : For though Bishop *Parker* will not admit them to have been in the Church till the *Fourth Century*, because no mention  
 of



of 'em in any Record before the Council of *Ancyra* sat, which (notwithstanding what *Angelocrator* avers, who would have it be after the Council of *Nice*, because *Vitalis*, Bishop of *Antioch*, the first named amongst the Bishops that sate in it, was not made a Bishop before the Year 331.) it's generally held to be in the Year 314. And it's not easie to imagine, that these *Chorepiscopi* could in so short a time spring out of Nothing, and arrive to that height they were at *An.* 314, or as others 308. Besides, there were several *Chorepiscopi* in the Council of *Nice*, that was but Ten or Twelve Years after this ; and *Rabanus Maurus* Seven or Eight Hundred Years ago produced an Apostolical Argument to prove, that they were as ancient as City Bishops: "For (says he) in the Book which *Damasus* the first wrote on the desire of *Hierome* the Presbyter, it's affirm'd, That *Linus* and *Cletus*, by the Commandment of St. *Peter*, Ordained Presbyters, who yet succeeded him not in the Apostolical Chair, *Clemens* being by the Order of this blessed Apostle, made his Successor: And (saith *Maurus*) from hence it is, that the *Chorepiscopi*, as I suppose, had their Rise, and have ever since continued in the Catholick Church, who being Ordained by their own Bishops, by their Commandment did Ordain Presbyters, Deacons, and other Inferior Degrees, and discharge all the other Offices belonging to Priesthood. So far *Rabanus*.

They were but *Presbyters*, and yet did Ordain and Exercise Episcopal Jurisdiction.

That they did at first exercise *Episcopal* Jurisdiction in the Countrey, is clear from the 13<sup>th</sup> Canon of the Council of *Ancyra*, which according to *Zonaras* and *Balsaman* is thus:

Χωρεπισκόπος μὴ ἐξέσθαι πρεσβύτερος ἢ διακόνος χειροτονεῖν, ἀλλὰ μὲν πρεσβυτέροις χρεῖς τῆ ἐπισκοπικῆς καὶ τῆ ἐπισκόπου μὲν ἡραμμάτων, ἐν ἐτέρῃ παροικίᾳ. Exactly translated by *Gentianus Hervetus*, *Chorepiscopus non licere Presbyteros, vel Diaconos Ordinare, sed neq; Urbis Presbyteros, nisi cum literis ab Episcopo permissum fuerit, in aliena Parochia.* This, as Bishop *Parker* confesseth, is the most correct Copy; That it shall not be lawful for Countrey Bishops to Ordain Presbyters or Deacons, nor yet for City Presbyters, without the permission of their Bishop. Only he omits this material Expression [in another Parish or Diocese]; which Words do greatly con-



confound the Learned Archbishop of Paris, *De Marca*, who will therefore have the Greek Copy corrected : *What is the meaning of these words*, (saith he) ἐν ἐτέρα παροικίᾳ, *in aliena paroikia?* as if it had been lawful for the Chorepiscopi to Ordain Presbyters in their own Precincts, without the leave of the City-Bishop. He will therefore have it, ἐν ἐκείνῃ παροικίᾳ, *in unaquaque*

*Paracia*, which agrees not only with the Translation of *Dionysius Exiguus*, but with an ancient Copy in the Library at Oxford, as *Thorndike* of the Right of the Church, reports, who can make no

Sense of *De Marca's* Emendation : "For, says he, can the Reading of the last words, ἐν ἑκατέρῃ παροικίᾳ, seem probable to Reasonable Persons? What Consequence of Sense is there in saying, unless License be granted in every Parish? Which is plain, when it is said, That the City-Presbyters do nothing in the Parish, that is in the Countrey or Diocese, without Authority by the Bishop's Letters. So far *Thorndike*, who is for the blotting ἐν ἑκείνῃ out of *Zonara's* and *Balsamon's* Copy, and ἐν ἐκείνῃ out of the Copy at Oxford, and who agrees with *De Marca*, in adding *ὑποῦν ὑποτίθεν* to the Canon, and prefers *Isidore Mercator's* Translation before the Original Greek, and have it thus, *Vicariis Episcoporum, quos, Græci Chorepiscopus vocant, non licere Presbyteros vel Diaconos Ordinare, sed nec Presbyteris Civitatis, sine Episcopi Præcepto, amplius aliquid Imperare, vel sine Autoritate Literarum ejus in unaquaque parochia aliquid agere* : Whereby, contrary to all Rule, by Addition, Mutilation, &c. they impose a Sense directly contradicting the express Words of the Canon; which is done in so gross a manner, that *Thorndike* himself was compell'd to acknowledge, That for his part he doth not believe that we have the true Reading of this Canon in any Copy that he hath heard of or seen.

But why is *Thorndike*, who is followed by *Dr. Hammond* and *Bishop Parker*, all differing from *Queen Elizabeth's* Old Episcopal Divines, so concern'd to oppose the Universally Received

ceiv'd Copies of *Zonaras* and *Balsamon*, but because, do they what they can, it may be easily inferr'd, that before the Council of *Ancyra*, the *Chorepiscopi* did ordain Presbyters, &c. that afterwards they might do it in their own Parishes without leave; in other Parishes with leave, or at least in their own Parishes with leave. Thus much is the Import of *Zonaras's*, *Balsamon's*, and the *Oxford Copies*, one of which must be receiv'd, notwithstanding any thing hitherto oppos'd unto 'em. The whole that *Thorndike* hath laid in against us, narrowly look'd into, comes to nothing.

The Reasons why our Copy is to be suspected, saith he, are these:

1. "In an *Arabick Paraphrase* now extant in the *Oxford Library*, there is nothing to be found of that Clause, *Ἀλλὰ μὴ μὴδὲ ἐπισβυτέρους πόλεως*.

2. " *Isidore Mercator's* Translation, which seems to be that which was anciently received in the *Spanish Churches*, before *Dionysius Exiguus*, wherewith that Copy agreed which *Hervetus* translated, as also *Fulgentius* his *Breviate*, which *Pope Adrian* the first followed, hath only this, *Vicariis Episcoporum, quos Græci Chorepiscopos vocant, &c. ut supra*.

3. "Can the Reading of the last words, *καὶ ἡμετέρων ἐν ἐκείνῃ παροικίᾳ*; seem probable, &c. *ut supra*.

4. "Seeing this is that which is afterwards provided for, by the Council of *Laodicea*, Cap. LVI. in the same Subject, it seems very probable, that this should be the provision which the Council of *Ancyra* intended, as all *Ignatius* his *Epistles*, and other *Canons Apost. XL. Arelat. XIX.* express it. To all which I reply,

1. The *Greek Copy* compared with Translations, having the Reputation of an Original, is not to be neglected, though in the *Arabick Paraphrase* the Clause about City Presbyters is omitted; for it might be either negligently or willingly done: Besides, if this Clause had never been in the Original, there still remains enough to carry our Point in that, as we shall hereafter prove the *Chorepiscopi* were but Presbyters, and yet by the other parts of this Canon had power to ordain both Presbyters and Deacons, at least with the permission of the City-Bishop.

To

To the Second, touching *Isidore's* Translation, which differs from *Hervetus's* and *Dionysius Exiguus's*, as well as from every Greek Copy, cannot be of strength enough to invalidate an Original, any more than the Vulgar, or any other Translation of the Bible, can blast the Reputation of the Originals either of the Old or New Testament.

What hath been already urged about *de Marca's* disgust against ἐν ἐτέροις παρoικίαις, and *Thorndike's* quarrel with ἐν ἐκκλησίᾳ παρoικίαις, is a sufficient Answer to his Third Argument: For if the Canon hath any meaning, be it ἐν ἐτέροις, or ἐν ἐκκλησίᾳ παρoικίαις, or be there an Omission of this Expression, it cannot but be granted, that before this Council the *Chorepiscopi* did Ordain Presbyters and Deacons without the City-Bishop's leave, and afterwards with it.

To the Fourth, that the Council of *Laodicea* did many Years after this make the same Provision, hath nothing of Argument in it to prove, That the Council of *Ancyra* did so, long before *Laodicea's* doing it now, seeing it's not by way of confirmation of an antedeceding Decree, is a sufficient intimation, that *Ancyra* did it not.

However, seeing *Thorndike* will provoke us to consult this 56<sup>th</sup>, or rather 57<sup>th</sup> Canon of *Laodicea*, to it we will go; which on a diligent search we find to run thus: 'Ὅτι ἐν ταῖς κώμαις καὶ ἐν ταῖς χωρίοις κατιστάς ἐπισκοπῆς, [ἀλλὰ], say some, [ἢ] say others, περιεπαιτάς. *Hervetus* renders it thus, *Quod non oportet in vicis & pagis Episcopos constitui, sed Periodeutatas*; hoc est, Circumcursentores. *Dionysius Exiguus*, *Quod non oporteat in Villulis vel in Agris Episcopos constitui, sed Visitores*. *Isidore Mercator* thus, *Non oportet in Villis & vicis Episcopos Ordinari, sed Visitatores*; (i. e.) qui Circumeant, Constitui: No Bishops ought to be appointed in the Countrey Towns or Villages, but Visitors. Neither of these take notice of the Various Reading: for it may be [ἢ] as well as [ἀλλὰ], and so be thus translated: For the future there shall not be Ordained in Countrey Places any Bishops or Periodeuta, or Visitors, making the Periodeuta and Countrey Bishops the same; as *De Marca*, though he observes not this various Reading does, *Vade Constante asserere aideo eundem esse Chorepiscopum, & Periodeutum*; and as the same *De Marca* further observes, these Periodeuta were



were only Presbyters, as in the 4th *Action* of the Council of Chalcedon, mention is made of *Alexander*, Presbyter, and *Periodonta*, and in the 11th *Action* of *Valentine*, Presbyter, and *Periodonta*; whence I infer, that it's clear from this and the following parts of the Canon, that till this Council, Presbyters were not so very much under the Power of the Bishops, but could act according to their own discretion, without consulting the City-Bishops. The Canon is, Τὸς ὑπὸ τοῖς ἡγῆσι περὶ τὰς ἐκκλησίας μὴ δὲν ἐκκλησίαν ἄνευ γνώμης τῶ ἐπισκόπου τῶ ἐν τῇ πόλει, and thus rendered by *Hervetus*, *Eos autem qui prius constituti fuerunt, nihil agere sine mente Episcopi, qui est in Civitate*, clearly enough insinuating, that until this Council the *Chorepiscopi*, the *Periodonta*, who were but Presbyters, did act in the Country as they judged meet, without consulting the Bishop of the City; and it's well known, that their work was to Ordain Presbyters, Deacons, &c.

Thus much may suffice to vindicate what we have drawn from the Council of *Ancyra* to establish the Power of the *Chorepiscopi*, who agreeably enough to the 13th Canon of this Council, might exercise Episcopal Jurisdiction in their own Precinct, without the leave of the City-Bishop, and with his Permission they might do so out of their own Charge, even in the City.

To proceed, it's very clear that long after this time, yea, long after *Damasus*, this Severity against the *Chorepiscopi*, and *Leo* the Third's Attempt to suppress and banish them, when *Charles* the Great sent *Anno Inuvensis* to know the mind of his Holiness about them, they continued in the Exercise of their Office, governing the Country-Churches, ordaining Presbyters, &c. And altho' *Hincmarus*, as *Baluzius* in *de Marca* out of *Elodoardus* his History observes, wrote bitterly against those City-Bishops that had 'em in their Dioceses, yet *Rabanus Maurus* pleads as warmly in their Defence, and they were continued in France and elsewhere. *Elpidius* a Monk, was ordained Presbyter by *Timothy* a Coni-try Bishop: *Annalbertus*, a *Chorepiscopus*,

*De Marca de Concord. lib. 2. c. 13, 14.*  
*Elodoard. Hist. Remens. lib. 3. c. 29.*

In *Histor. Lanfranci apud Palladium, c. 106.* *Legimus Elpidium Monachum Presbyterum ordinatum à Timotheo Chorepiscopo. Chorepiscopos in Ecclesiis vacantibus inquit Hugo*

L

governed

Flavinian. an. 776. & Ber-  
carius in Hist. Episcop.  
Verdanensium, n. 13. Post  
hunc, Episcopatus istius Ec-  
clesiæ per 12. annos va-  
cuus extitit, sed quidẽ  
servus Dei (Amalbertus no-  
mine,) juxta morem illius temporis Chorepiscopus factus ipsam regebat Ec-  
clesiam. For all these see Du Fresne's Glossary, ver. Chorepiscopus.

governed the Church of *Verdun* during  
a Vacancy of twelve years, consecra-  
ted Churches, confirm'd Children, &c.  
as may be seen in *Rudolphus* his Life of  
*Rabanus Maurus*, and in *De Marca*.

That the Chorepiscopi did exercise the Episcopal Power, al-  
tho' they were but Presbyters, may plainly be seen in the De-  
crees that were against 'em, interdicting their presuming so  
to do for time to come. 'Twas this that

Vid. Epist. 5. Damasi I.  
Prospero Numidiæ primæ  
sedis Episcopo, Leoni, re-  
parato, &c.

fill'd the Soul of *Damasus I.* with so  
much indignation against them, that  
they being but Presbyters, presumed to  
discharge the Episcopal Office: And  
for this very reason it was, that *Leo the Third*, in Answer  
unto the Question mov'd by *Charles the Great*, condemn'd  
them to Banishment, as may be seen in the select Ecclesiastical  
*Capitula* of *Charles the Great*, where it's very clear, that tho'  
the French Prelates mitigated somewhat of the Rigour of the  
Pope's severe Decree against them, yet concurr'd so far with  
him, as to Ordain that the Country-Bishops do no more en-  
ter on the Execution of the Episcopal Office, *ita ut amplius*  
*nihil de Episcopali ministerio presumerent*; and they decreed,  
That no Country-Bishop presume, by Imposition of Hands, to  
give the Holy Ghost to any, or Consecrate any Priest, Levite,  
or Subdeacon. And tho' these *Capitula* do null and make void  
all the Ordinations and Consecrations of the Chorepiscopi, *Ni-*

Vide Epist. 15. Nichol. 1.  
Tit. 1.

*cholas the First* doth ratifie and confirm  
them, as may be seen in his Epistle to  
*Rudolfus*; and thus he did for the very  
Reason, the *Capitula* as well as *Leo* and  
*Damasus*, did damn them. *Damasus* says, that they are the  
same with Presbyters, because they are instituted according to the  
Form of the Seventy Disciples, who were never  
vested with *Jura Episcopalia*, so *Leo* and the se-  
lect *Capitula* of *Charles the Great*, the Chorepi-  
scopi



scopi are not Chief Priests, nor Bishops, neither do any of the Episcopal Rights belong unto them, seeing they were instituted according to the Form of the Seventy; for which cause let no one say, That when any of those who have been Ordained by the Chorepiscopi, are afterwards Ordained by the City-Bishop, that they were Re-ordained, but let 'em attend that Saying, Quod non ostenditur gestum, ratio non finit, ut videntur iteratum. And Pope Nicholas I. gives this as a Reason, why he judges their Ordination valid. The Chorepiscopi were such as the Seventy, sent out by our Lord Jesus, who without doubt were vested with the Episcopal Power.

Et ne alicui talis Ordinatio, vel Confirmatio, aut Consecratio Reiteratio esse videatur.

But tho' these Papal Determinations are different, yet they agree in witnessing to this Truth, That the Chorepiscopi exercis'd Episcopal Authority. De Marca proves the same out of the Arabian Canons, translated by *Alfonso Pisanus*; and from the last words of the Canon of *Antioch*. Dr. Parker himself makes no doubt of it; for (says he) That these Chorepiscopi had the Character of Proper Bishops, appears plainly from the tenth Canon of *Antioch*, that allows them to Ordain the inferiour Officers of the Church.

Parker's Account, p. 154.

This of Bishop Parker doth exactly agree with the 55. Chapter of *Nice*, as translated out of *Arabick* by *Turrianus* the Jesuit. When the Chorepiscopus visits the Churches and Monasteries under his Power, let him gather together the Elders of Castles, and expound unto 'em the Holy Scriptures, and enquire whether they have any Sons or Daughters, and give order that they be brought unto him, that he may sign 'em, pray over them, impose Hands on 'em, bless and institute Ministers, that is, say the Notes on this Chapter, *Lectores, Exorcista, & Hypodiaconi*.

And that these Chorepiscopi were but of the same Order with Presbyters, and were no otherwise Bishops than as all other Presbyters are, is as clear; for their Ordination was by one Bishop only, not by three, and when they entred on the Exercise of the Episcopal Power, they had no new Consecration, as may be seen in the 54. Chapter of *Nice*, translated out of the *Arabick*, where *Turrianus* renders it thus: *Et debet Episcopus* [vid.

Civita-



Chorepiscopus non ordinabatur, sed per orationem benedicebatur.

*sub Potestate ejus sunt!*

they were not consecrated anew to the Office of a Country-Bishop, but only by the Prayer of the City-Bishop blessed. *Damasus* l. expressly affirms them to be but Presbyters, in these words; *Quod ipsi iidem sunt qui & Presbyteri, sufficienter inveniuntur, quia ad formam & exemplum septuaginta inveniuntur prius instituti.*

The select *Capitula* of *Charles the Great* concurring with *Leo the Third*; and speaking of the Episcopal Rights, say the same; *Hac vero non a Presbyteris vel Chorepiscopis, qui ambo unius forma esse videntur.*

Besides, such were some of the Ancient Canons, decreeing that there should be but one Bishop in a Diocess; and he only in the City, that made it necessary for some of those who anciently would have the Bishops to be of an Order superiour above Presbyters to hold that these *Chorepiscopi*, tho' they had the name of Bishop given 'em, and were vested with the *Jura Episcopalia*, were but Presbyters usurping on the Episcopal Office; so *Damasus*, *Leo*, and many French Bishops in *Charles the Great's* days; and it hath also put some later Writers, such as *Bel-larmine*, *Boverius* in his *Paranetic Censure* of *de Dominis*, *Arch-bishop of Spalato's* Book *de Rep. Eccles.* and *De Marco* to phan-  
sie, that some, made *Chorepiscopi*, were formerly Consecrated to the Episcopal Dignity, and that others were but Presbyters; and thus by distinguishing the Office from the Person, they hoped to extricate themselves; but as Dr. Parker well

Pag. 158.

Thorndike of

Rights of Church.  
p. 146.

Others, such as *Thorndike*, are driven to the Invention of another Distinction, "which is  
"between the Solemnity which an Act is executed with, and the Power and Authority by which it is done.  
"And that it cannot be prejudicial to any Power to do that  
"by another; which seemeth not fit to be immediately and  
"perfo-

“ personally executed by it. Some Acts of the Primitive Church seem to require this Distinction; as the making of Presbyters by the *Chorepiscopi*, or Countrey-Bishops, mentioned in the ancient *Greek Canons*. Which by all likelihood were not properly Bishops, because not Heads of a City-Church, which is the Apostolical Rule for Episcopal Churches. Thus *Thorndike*, who differs greatly from the generality of his Brethren, who hold, that though the *Potestas Jurisdictionis* may be delegated to one that is not a Bishop, yet the *Potestas Ordinis* cannot. However, it must be acknowledged, that there is a great difference between a Presbyter's Ordaining other Presbyters with the leave of the Bishop, and his doing it by a Power derived from the Bishop. One vested with a Power, may not be able to exercise it without the leave of another; and yet, when he hath leave, he then exercises a Power inherent in himself, *virtute officii*. The Bishops themselves cannot exercise the Power of Orders without the leave of the Supreme Civil Magistrate; and now that they do exercise it, 'tis with his leave; but it does not therefore follow, that the Power of Orders is derived from the Supreme Magistrate to the Bishop.

In the Council of *Ancyra* it's not said, That the Presbyter shall not Ordain Presbyters, unless the Bishop delegates unto him a Power enabling him so to do; but he shall not exercise this Power without the consent of the Bishop, which was enjoined by the Canon, to prevent Schisms and Divisions in the Church: So that I cannot see how this Distinction of *Thorndike*, so applauded by *Dr. Parker*, can help 'em.

To press this yet further, *Henry* the Eighth's Suffragans were consecrated Bishops; and had the same Power *virtute officii*, that any other Bishop receiv'd at his Consecration, but may not exercise it unless by Commission from the City-Bishop. But when they did exercise the Episcopal Authority, was it by a Power receiv'd at their Consecration, and inherent in them; or by a Power deriv'd unto 'em from the City-Bishop by Commission? 'Twas by the former, no doubt; why else were they consecrated? If then this Commission given by the City-Bishop to the Suffragan, limiting the Exercise of his Power, doth not infer, that the Suffragan did not act by a Derived Power, much less can these Words, [*Let not the Chorepiscopus Ordain Presbyters.*]

ters or Deacons without the consent of the City-Bishop] imply, that the *Chorepiscopus* deriv'd the Power of Ordaining from the City-Bishop. The Bishop of *Lincoln* can't Ordain Priests or Deacons in *Westminster-Abby* without the leave of the Dean of *Westminster*; and yet when the Bishop does Ordain any there, with the Dean's leave, it's not, I presume, by any Power deriv'd from the Dean that he does it, but by a Power inhering in himself; and the Words ἐν ἐτέρᾳ παρoικήᾳ import no other leave than this.

If then these *Chorepiscopi* be conform'd to the Number of Rural Deanries, and the Rural Deans allowed to exercise the same Power the *Chorepiscopi* did in the ancient Church, 'twill afford great Relief to the Consciences of many Worthy Protestant Dissenting Ministers, without exposing the Church of *England* to the Reproach of Novelty. To return to the Archbishop's *Reduction*, which continues the Second Proposition thus.

*Archbishop.*

“To this *Synod* the Rector and Church-Wardens might  
 “present such impenitent persons as by Admonitions and *Suspension* from the *Sacrament* would not be reformed, who if  
 “they should still remain contumacious and incorrigible, the  
 “Sentence of *Excommunication* might be decreed against them  
 “by the *Synod*, and accordingly be executed in the Parish where  
 “they lived. Hitherto also all things that concerned the *Parochial Ministers* might be referred, whether they did touch  
 “their *Doctrine* or their *Conversation*, as also the Censure of all  
 “*New Opinions*, *Heresies* and *Schisms* which did arise within that  
 “Circuit, with liberty of Appeal, if need so require, unto the  
 “*Diocesan Synod*.

*Notes.*

It is not to be doubted, but that as soon as the Church of *England* grants unto the Presbyter the Exercise of the *Episcopal Rights*, they will be content that the Rural Dean, or *Chorepiscopus* hold his *Synod* of *Parish-Pastors* or *Rectors* within the Precincts of the Rural Deanry, and exercise as much Power as is here desired.



“ The *Diocesan Synod* might be held once or twice in the  
 “ Year, as it should be thought most convenient. Therein all  
 “ the *Suffragans* [i. e. *Chorepiscopi*], and the rest of the *Rectors*,  
 “ or incumbent Pastors (or a certain select number of every  
 “ *Deanry*) within the *Diocess* might meet, with whose Consent,  
 “ or the major part of them, all things  
 “ might be concluded by the *Bishop* or  
 “ *Superintendent*, (call him whether you  
 “ will) or in his absence by one of the  
 “ *Suffragans*, whom he shall depute in  
 “ his stead to be *Moderator* of that As-  
 “ sembly.

Ἐπισκοπῶντες (i. e.)  
 Superintendentes, unde  
 & nomen Episcopi tra-  
 ctum est. Hieron. Epist.  
 85. ad Evagrium.

“ Here all matters of greater moment might be taken into  
 “ consideration, and the Orders of the monthly Synods revised  
 “ and (if need be) reformed: And if here also any matter  
 “ of Difficulty could not receive a full Determination, it  
 “ might be referred to the next *Provincial* or *National Sy-*  
 “ nod.

## Notes.

Dr. Poynt, Bishop of *Winchester*, pleads for the Word *Superintendent*, as much better than that of *Bishop*; and it is a word less offensive to the *Presbyterians* than the other is; and perhaps because the *Archbishop* found it so, he speaks so indifferently of the Name; and to give Reputation to the word *Superintendent*, refers us unto St. *Hierome*: But it's to be hoped, that the wiser of all Parties, when they have concerted the thing, will not quarrel about the Name, whether one or the other.

## IV.

“ The *Provincial Synod* might consist of all the *Bishops* and  
 “ *Suffragans*, and such other of the Clergy as should be elected  
 “ out of every *Diocess* within the *Province*; the *Archbishop* of  
 “ every *Province* might be the *Moderator* of this Meeting, (or  
 “ in his room, some one of the *Bishops* appointed by him) and  
 “ all Matters be ordered therein by common consent, as in the  
 “ former Assemblies.

“ This

“ This *Synod* might be held every Third Year; and if the  
 “ Parliament do then sit, ( according to the Act of a *Trien-*  
 “ *nial* Parliament) both the *Archbishops* and *Provincial Synods*  
 “ of the Land might joyn together, and make up a National  
 “ Council: Wherein all *Appeals* from *Inferior Synods* might be  
 “ received, all their *Acts examined*, and all Ecclesiastical Con-  
 “ stitutions which concern the State of the whole Nation *esta-*  
 “ *blished*.

This Scheme of Church-Government, drawn up by this Learned Primate, as it is admirably adjusted to the several Tempers of Men of different Apprehensions about some things in Church-Government, so it is not in the least repugnant to any thing of Christ's Institution; for there is not ascrib'd unto any of the Synodical Conventions a proper Jurisdiction over any Parochial Church. That in Matters of greater moment, care be taken, that all things be done in every Parish by a general Consent, Concord and Agreement, is necessary; and to this end, that the Parish *Rectors* proceed not to Excommunication until they have consulted the *Dean Rural's* Synod; and that what is done by these *Synods* be *examined* by Bishops in a larger Assembly, and that by a larger again, until we come to a National, if the case so require.

Though it be said, Let the Sentence of Excommunication be decreed against the obstinately Impenitent by the Synod; yet it may be understood thus, Let the *Rector* of the Parish consult the Synod, and there come to a Resolution and Determination with the consent of this Synod.

Whoever will consult the Learned Writers of the Church of England, particularly Dr. *Burnet*, now Bishop of *Salisbury*, will see cause to conclude them to be against the Power and Jurisdiction of *Councils*: That they are rather for *Concord* than *Regiment*: That particular Churches; as to matters of Government, are independent on any Convention or Colledge of other Bishops or Pastors whatsoever; that to this very end of securing the Power of the Diocesan or City-Bishop, the Diocesan Church is made a single Church, *Infima Speciei*; and whatever Power, Authority or Jurisdiction belong unto a particular Church of the lowest Rank, they are affirmed to belong to the Diocesan Church; which Dr. *Barrow* hath endeavoured to prove to be independent;

made Parochial, or of no larger extent than a Parish-Congregation, and the Parish-Minister be entrusted with Pastoral Power, to be exercised as above-mentioned, 'twill of course follow, that what is now said to belong to a Dioceſan, muſt be ſeated in the *Parish-Church*.

There is not ſo much a Controverſie between the Powers, Preheminences and Priviledges of a particular Church, as about its Bounds and Limits. Reduce the Bounds of a particular Church to thoſe of a Parish, and the Debate will be at an end as to this point.

That the Primate by *Chorepifcopi* means Presbyters veſted with the Epifcopal Rights, is manifeſt from what he and Dr. Holdſworth in the end of the Reduction thus aſſert :

“We are of the Judgment, That the Form of Government here propoſed, is not in any Point repugnant to the Scripture ; and that the Suffragans mention'd in the Second Propoſition, may lawfully uſe the Power both of Jurifdiction and Ordination, according to the Word of God, and the Practice of the Ancient Church.

Ja. Armachanus.

Rich. Holdſworth.

M

CHAP.



*The Reasonableness of the Church of England's condescending to establish the Government proposed by Archbishop Usher in this Reduction.*

**I**F then the Government of the Church of *England* be declared to be the same held by the First Reformers, and by the Renowned Archbishop *Usher*, any Law or Statute to the contrary notwithstanding.

And the *Subscription* of Submission be only unto the Church-Government, as fram'd accordingly, there are many powerful Preachers (if not most of the Sober Godly) amongst the Dissenters will cheerfully enter into Parish-Churches, and be capacitated to exercise their Ministry in Publick, whom the Multitude otherwise will never hear, nor be benefited by their Talents.

The Allowance of this can do no hurt to the Bishops, unless the easing 'em of an intollerable burthen, or discharging 'em of such Duties now incumbent on them, as are impossible to be performed by any.

Besides, that hereby shall all the pious and conscientious Parish-Ministers be put upon the attending those Pastoral Duties which are enjoyned them by the Lord Jesus Christ, in order to the right Guidance and Edification of the particular Churches committed to their Cure.

And as hereby the Church of *England* will be enlarged and strengthened by the Accession of many Protestant Dissenters, great ease given the Bishops, without the least Diminution of their Temporal Emoluments and Honours; all Parish-Pastors allowed the Exercise of their Functions, as the Lord Christ commanded them. In like manner hereby,

1. The Honour due to the *First Reformers*, that with their Blood, or other grievous Sufferings, sealed to the Truth of the Reformation, shall be maintained and *restored*. I must say *restored*, because the altering our Episcopal Government, and  
sha-

the Act of *Uniformity* in *Charles* the Second's Reign, hath made it so much another thing than what they held and defended, that we cannot entitle them to be the Assertors of it, without Reproach, or a Vindication. The Episcopacy they were for, I say, was but of the same Allay with the excellent Moderation of Archbishop *Usher*.

2. This Primitive Government Restored, doth not in the least interfere, or clash with, but most effectually support the *Ancient Regal Power* in matters Ecclesiastical. But the Canonical Episcopacy advanc'd by *Laud*, and in its Heights of Divine Right, establish'd by *Charles* the Second, will on Examination be found to be held by some of the Clergy, as unalterable, to the great Diminution of the King's Ecclesiastical Supremacy, and the Power of Parliaments.

3. This Government *Restored*, will give Countenance to the Protestant Reformed Churches abroad, as well as to the Churches of Dissenters at home, owning their Ministry and Sacraments, and holding Communion with them, as with true Gospel Churches of Christ: Whereas the Episcopacy *Unrestored*, (our Nobles and Gentry of both Houses, having not been aware of it) does null their Church-State, destroying both their Ministry and Sacraments; and as that very Learned, but herein more dangerous man, Mr. *Dodwell*, will have it, puts 'em out of the common way of Salvation, and into the same deplorable Condition with the *Heathen*. They must be saved by an uncommon Prerogative, or not at all.

I the rather insist on this Particular, because, since his present Majesty, the glorious Instrument of our Deliverance, hath been brought up, and continues in the Communion of these Foreign Reformed Churches, we lyē under a special Obligation of our declaring, that we hold Communion with them: And will it not be a surprizing Consideration, (if there be any who have not yet reflected on it) that our Church owns the Ministry of the Church of *Rome*, and at the same time disowns the Ministry of the Reformed Churches, even of the Churches of which His Majesty is now a Member?

4. This Government Restored will remove out of the way of those Dissenters who cannot do all that is necessary to their

ob-

parishes, which hinder their holding Communion with the Church of *England*.

The Reason why these Dissenters cannot joyn with the Parish-Assemblies in the Established Worship, so far as I can guess, is not the bare use of a Liturgy, nor the neglect of Discipline, nor because there are some disorderly Members of their Communion, but because the Specifick Nature of Christ's Instituted Churches are destroyed; the Parish-Ministers, who were Gospel-Pastors, deposed, and Church-Government made impracticable, by the erecting Diocesan Churches, one of which, compos'd of many Parishes, under the Government of one only Pastor, call'd the Diocesan Bishop, is made a particular Church of the lowest Rank, and substituting in the room of Parish-Pastors a New Order of *Sub-half-Presbyters*, affirming all that have been baptiz'd and live within the Terriers or Boundaries of the Diocess, how ignorant or scandalous soever, to be fit Matter for an Instituted Church of Christ; and because of their setting up Forms of Prayer in opposition unto, and suppression of Spiritual and Free Prayer; the Corruptions in the Liturgy; and imposing, as Terms of Communion, such Ceremonies as are, in their Consciences, sinful.

If therefore the desired Church-Government be settled, the Parish-Churches will be established as particular Churches of Christ's Institution, their Pastors Restored, Government made practicable, Disorders amended; and tho some things remain in the Parishes which these men can't conform unto, yet they will own the Parishes thus Constituted and Reformed, for true Churches, and admit their Members, if desired, unto Communion with them.

T H E E N D.

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*A D V E R T I S E M E N T.*

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